

FIDEI COTICULA CRUX

*(The Cross is the Touchstone of Faith)*

# The Overcomer

*A Quarterly Magazine for Christian Workers  
on the deep things of God.*

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Volume XXV.

New Series.

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A.D. 1944.

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NEW SERIES.

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*A Quarterly Magazine for Christian Workers  
on the deep things of God.*

*"That I may know Him."*

*(Phillipians, 3, 10.) p. 4*

*"And the hostile princes and rulers He shook off from Himself, and*

**BOLDLY DISPLAYED THEM AS HIS CONQUESTS**

*when by the Cross He triumphed over them." Col. ii, 15 (Weymouth).*

THE "OVERCOMER" BOOK ROOM,  
"CARTREF," WESTBOURNE PARK ROAD, BOURNEMOUTH, ENGLAND

*Published (D.V.) Quarterly on the first Thursday in January, April, July, October  
For terms of issue, see inside cover.*

# THE OVERCOMER.

FOUNDED BY MRS. PENN-LEWIS, 1909.

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EDITOR: J. C. METCALFE.

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## TERMS OF ISSUE.

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## PLEASE NOTE.

All letters in relation to "The Overcomer," orders for the Book Room and all matters relating thereto, should be addressed:

**The Manager, Overcomer Book Room,  
"Cartref," Westbourne Park Road,  
Bournemouth, England.**

N.B.—Letters to the Editor to the same address with a stamped envelope enclosed if reply is needed. (Foreign correspondents excepted).

Remittances of every kind should be made payable to The Overcomer Literature Trust.

## MONEY ORDERS PAYABLE AT BOURNEMOUTH, ENGLAND.

Will our correspondents also kindly note that the Book Room is closed on Bank Holidays, and that the Postal Regulations during the holiday season make delays at such times unavoidable.

### Centre Distributors

Are at liberty to accept contributions from those who receive the paper; and forward to the office quarterly.

**Change of Address.** No alterations can be made during last fortnight before issue, when all the wrappers have already been prepared. Readers are asked to assist the workers by care in this matter. Please give OLD ADDRESS as well as new.

**AUSTRALIA.** The "Overcomer" may be obtained from Mr. H. P. Smith, The Keswick Book Depot, 315 Collins Street, Melbourne.

## MONTHLY MEETINGS

at Eccleston Conference Hall,  
Eccleston Street, Victoria, London, S.W.

A Conference is held quarterly, on the First Thursday in January, April, July and October, and on the First Thursday of the intervening months a prayer gathering, led by Miss Leathes.

January 6.—Quarterly Conference:

11 a.m., The Rev. John Pritchard.

2 to 3.15 p.m.—The Rev. B. G. Lovelace and others.

February 3, March 2.—Meeting of Prayer, 11 a.m. and 2 to 3.15 p.m.

April 6.—Quarterly Conference:

11 a.m., 2 to 3.15 p.m.,

The Overcomer Literature will be on sale at the Bookstall.

Mid-Monthly Prayer Meeting, 3rd Thursday, led by Miss Gravatt, 12 to 1.30 p.m. will be held at 146, Queen Victoria Street, E.C. (by kind permission of the B. and F. Bible Society). Note dates: January 21, February 3, March 16.

## Prayer Meetings.

We are glad to call attention to the following meetings for prayer and fellowship, arranged by some of our readers:

**Birmingham:** Bible Witness Fellowship, "Kelvedon," Frederick Road, Wyde Green. First and Third Wednesday at 3 p.m.

**Cardiff:** Weekly Meeting for Prayer, Thursday at 3 p.m. at Y.M.C.A. (Room 1), Leader: Pastor E. Ellison, 3, Bank Buildings, Clifton Street, assisted by other local Ministers.

**Isleworth:** For particulars of arrangements, please enquire of Miss Gravatt, 37, St. John's Road, Isleworth.

**Isle of Wight:** Prayer Meeting every Saturday, 7.30 p.m., at 42, Caribrooke Road, Newport.

**Liverpool:** Monthly Prayer Meeting. Third Wednesday at 3 p.m. at 55, Granby Street, Princess Park.

**Manchester:** No meetings until further notice.

**Enquiries:** Mr. W. Astley, 28, Elmwood Road, Didsbury, Manchester 20.

**Thames Ditton:** On the First Wednesday of each month, at Weston Park Cottage, Weston Park. Bible Reading by Rev. George Harper, and prayer. 2.45 p.m.

## Book Room Notes.

When ordering literature will readers please study the book list printed on the cover of the "Overcomer." This is kept up-to-date, and those books and booklets ACTUALLY IN STOCK are shown quarter by quarter. Stocks of some of our publications are getting low, and reprinting is not easy in war time, but the whole question is under careful consideration, and we hope that from time to time we shall be able to announce fresh supplies of such literature, and even new publications, to be available. Perhaps our readers will help us by watching for these announcements.

The demand for literature is continuous, and we do ask the prayers of our readers that we may be guided, and enabled, so that all those books and booklets which are fulfilling a vital ministry may be kept in print.

"I would like," reads a message from a letter recently received from the Mission Field, "to have several copies of the life of Mrs. Penn Lewis. To me this is one of the best biographies—ranking with Hudson Taylor. I am re-reading it for the third time now, and am struck again with the blessing that always comes with each reading. I feel very strongly that this book has a real message for the Field just now, and am anxious to get some copies into key hands." It is also a fact that there are workers on the Mission Field so anxious to obtain literature that orders are coming in by airgraph.

"I often pray for you and your helpers, and that God's richest blessing may be upon the messages given out each quarter," reads a letter from Australia acknowledging the "Overcomer." "They meet my need in every particular . . . the teaching has meant more to me than I can ever express in words."

"I pray," writes another of our friends, "that the 'Overcomer' may still go forth to be a yet greater blessing in this sorely troubled world." That is just our aim, and prayer. Will you, too, join us in asking that it may be so.

## TO READERS IN THE U.S.A. AND CANADA.

Our Price List in American currency is now very out of date. Because of the fluctuating state of exchange, it is not possible to print a new one, but if the amount in British money is stated to the Postmaster at any American or Canadian P.O., he will make out a Money Order for the current sum. Dollar bills may be sent, in which case literature to the value of the prevailing rate of exchange will be forwarded. \$1.00=4 shillings, in normal times.

Cheques on American Banks do not realise their full value in England.

Money Orders should be made out to:

"The Overcomer Literature Trust," and PAYABLE AT BOURNEMOUTH, England.

# THE OVERCOMER

## VISION.

Acts 26:13-19

**A** MAN is often termed a 'visionary' when it is intended to convey that he is lacking in solid-common-sense, practical qualities; and yet in the Scriptures vision and action invariably run in double harness. The more I turn over in my mind the instances in the Bible where vision is spoken of, and they are many, the more convinced I become that it is lack of vision that has driven the Church militant onto the defensive, and accounts for her present complete lack of influence on the life of our age. "Where there is no vision," cries Solomon out of the depths of his wisdom, "the people perish," adding an unexpected rider to his proposition, "but he that keepeth the law, happy is he" (Proverbs 29, 18). What sanity and balance can be seen in this statement. A true vision of God is the salvation of men; and the result of that vision is a life lived simply and happily in accordance with His will revealed through His word. The great N.T. example of the truth of this verse is surely Paul. In his speech before Festus and Agrippa, he works up to the climax of his spiritual experience. "I saw . . . a light from heaven . . ." he states, "and I heard a voice speaking to me . . ." and then he goes on to tell of the vision of his risen Lord, and of the commission given to him by the Lord Jesus . . . "to the Gentiles . . . I send thee. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Finally he cries—and his whole being is behind his challenge to the unbelief facing him: "Whereupon, O King Agrippa, I was not disobedient to the heavenly vision." (Acts 26, 13-19). What a driving force he was—and in addition how meticulous in moulding life and action—not on impressions and theories—but on the revealed will of God.

Vision can work miracles in the human heart that no other force can. It can humble the pride of man to the dust—and bring him into a right adjustment to God. "Mine eye seeth Thee," cries Job, "wherefore I abhor myself," (Job. 42, 5, 6) "I saw the Lord . . ." is the testimony of Isaiah. "Then said I, woe is me—For I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips . . ." (Isaiah 6, 1-5), and instances of the same kind can be multiplied.

Vision can also bring the narrowest of men into a right adjustment to their fellows. Peter "saw

heaven opened, and a certain vessel descending . . . wherein were all manner . . . of beasts of the earth"—and he heard a voice driving home to his conscience the message: "What God hath cleansed, that call not thou common." (Acts 10, 9-18). And Peter the bigoted Jew, became God's instrument to open the doors of the Church to the Gentiles.

Vision can steel men in the face of the bitterest opposition—and even death, and give them a Christ-likeness that fills the heart with awe and wonder. "Behold," declares Stephen before the Sanhedrin, "I see the heavens opened, and the Son of Man standing on the right hand of God." . . . "And they stoned Stephen, calling upon God, and saying Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord lay not this sin to their charge" (Acts 7, 54-60). Vision can give a man serene confidence in the face of danger, and a right appreciation of the might of God when compared with the might of the enemy. Elisha and his minister are surrounded by the armies of Syria in Dothan. The reaction of the servant to such obvious and imminent peril is, "Alas, my master how shall we do?" Elisha's reply is magnificent in its calm dignity, "Fear not; for they that be with us are more than they that be with them. And Elisha prayed, and said, "Lord, I pray thee, open the eyes of the young man; and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha." (2 Kings 6, 18-19).

Vision can make a man so certain of the future that he can walk unwaveringly through all circumstances, and conditions, that would seem to convey the exact opposite to what he has seen—"I beheld Satan as lightning fall from heaven," is the triumphant declaration of the Lord Jesus to His seventy disciples in their astonishment that men could have any authority over the powers of evil" (Luke 10, 17-20). "And," cries John from the isle of Patmos, "I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. . ." (Rev. 20, 1-3).

Vision can so fasten the certainty of unseen things, and of the glorious new world of God's creating, upon the human heart—that triumphant, exulting faith is the result. "I saw a new heaven, and a new earth . . ." cries John once again (Rev. 21, 1).



And it is left to Peter to point to the out-workings of such a vision. "We . . . look," he says, "for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless" (2 Peter 3, 13-14). Paul gives us, too, a slightly different aspect of the same picture, "Our light affliction," is the conclusion he draws, "which is but for a moment, worketh for us a far more exceeding, and eternal weight of glory; *while we look not at the things which are seen, but at the things which are not seen*" (2 Cor. 4, 16-18) "For which cause we faint not. . ."

I have no space for more examples—but they can be readily found by those who will go to Scripture, and look for themselves—and they are worth a great deal of prayerful consideration. For my part the prayer of Moses has come very forcibly to my mind again and again while going quietly through these instances, and others—"Would God that all the Lord's people were prophets" (Numbers 11, 29). The crying need of the moment is for seers. When spiritual life is at a low ebb vision is always withdrawn, and the numbness of routine—ritual—and mere teaching sets in. In the days of Eli "there was no open vision" (1 Sam. 3, 1). The Psalmist describing days of declension and barrenness complains, "We see not our signs, there is no more any prophet . . ." (Psalm 74, 9). The Prophet Ezekiel, denouncing the backsliding of Israel, thunders, "Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients" (Ezekiel 7, 26). Finally, the Lord Jesus Himself in speaking of his own ministry, declares, "For judgment I am come into this world, *that they which are not might see*, and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, "Are we blind also?" Jesus said unto them, "If ye were blind, ye should have no sin; but now ye say, 'We see'; therefore your sin remaineth" (John 9, 39-41). God grant us deliverance from the dead, cold letter of teaching and theory, and give us vision that shall be cleansing, invigorating driving force in these days when only a living Church, can be of any help to a distracted world.

"Where there is no vision the people perish!" But in conclusion I want to return to Solomon's balance for this statement, "He that keepeth the law, happy is he." Make no mistake here, it is not "visions" we need but "vision." Satan is a purveyor of visions, and has often driven men into the unwholesome paths of fanaticism with them. As Ray Strachey has it, "Beware of impressions, beware of emotions, beware of physical thrills, beware of voices, beware of everything, in short, that is not according to strict Bible standard and to your own highest reason."

It is the prerogative of God the Holy Spirit to impart vision, and it is to Him that we must look with deep humility, and in utter simplicity, and the Scriptures tell us how He will do this for us. "When He the Spirit of truth, is come, He will guide you into all truth; for he shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come. He shall glorify me; for He shall receive of mine, and shall show it unto you" (John 16, 13-14), and again, "Even unto this day, when Moses is read, *the veil is upon their hearts*. Nevertheless, when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face *beholding* as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3, 15-18).

One word of application. The New Year—1944—stretches ahead of us. What does it hold for us and for the world at large? No one can tell. But one thing is clear—a blazing witness—a clarion call to turn to the Living God—a genuine influence on the life of the nations must be the Church's contribution to the problems of our age, or we must face chaos. This brings us to a personal question. Upon what is my Christianity, and yours, founded? Is it upon second-hand ideas and teachings learnt by rote, and therefore is it a dead, brittle thing in danger of breaking under the strain of modern life? Or is it founded upon Spirit-given vision, and therefore a radiant, glowing thing carrying its life-giving power into everyday life, and into the hearts of those around us? The first is the false, the second the true and real, and "he that keepeth the law, *happy is he*."

J. C. M.

## Enlightening Grace.

One of the great reasons why men and women do so little regard the other world, is because they see so little of it. And the reason why they see so little of it is because they have their understanding darkened. Therefore saith Paul, "Do not you believers walk as do others, Gentiles, even in the vanity of their minds, having their understanding darkened, being alienated from the life of God through the ignorance (or foolishness) that is in them, because of the blindness of their hearts."

Pray, therefore, that God would enlighten thy understanding, that will be a very great help to thee. . . . If there be never such a rare jewel lying just in a man's way, yet if he sees it not, he will rather trample upon it than stoop for it, and it is because he sees not . . . therefore cry to the Lord for enlightening grace, and say, "Lord, open my blind eyes; Lord, take the veil off my dark heart show me the things of the other world, let me see the sweetness, glory and excellency of them for Christ His sake.

John Bunyan.

## To Our Readers.

Dear Friends,

To my great joy and thankfulness I learn that the Lord has once again supplied our need. In answer to our prayers Captain J. C. Metcalfe, M.C., has been given us as Editor of "The Overcomer," and future leader of our work. He is the one whom my own heart and judgment have been calling for during this time of separation and difficulty.

In response to the unanimous invitation of our Council, Captain Metcalfe takes up this service in addition to a heavy call upon his time and strength in the service of his country. Will you remember him in your prayers, that physical strength, wisdom and guidance may be his in all he undertakes.

Captain Metcalfe's close association with "The Overcomer" dates back a long way. He was a trusted friend of Mrs. Penn Lewis before I had that honour. In later days his active help and counsel were of the utmost value to those who stood by the work in times of perplexity. Those times forged a friendship between us for which I am very grateful.

Our new leader will have his own way of doing his work, but the end will be the same. Miss Garrard knew that he shared what she used to call "the vision"; that pattern set us from the beginning, which God has made a blessing to so many souls at home and abroad.

Thus in commending this "brother beloved" to our circle he truly needs no introduction from me. I can only join my prayers with yours that the Lord will richly bless him in this added labour, undertaken for love of His Name.

Yours in the victory which is ours—in Him,

Bernard W. Matthews.

Bermuda, November, 1943.

### A Personal Note from "Cartref."

May I thank you for the letters of loving sympathy I have received since the homecall of Miss Garrard. I know that you will understand that it has not been possible to answer them all, but I have appreciated them more than I can say. Also, I want you to know that our Father has answered your prayers, and it is with a very full heart that I praise Him for all He has done for me and the work since He saw fit to take Miss Garrard to Himself.

A dear mutual Friend of ours was in a wonderful way set free to come beside me for the time being, and her work in the Book Room and in countless ways showed His loving thought, truly He was silently planning for us in His love. May God richly bless her for all she has done for us and the work.

M. H. Wanser.

*Victory, poem*

## The Outlook from the Sanctuary.

Ps. xxix.

### I. THE WORSHIPPERS AND THE WORSHIP.

"Give unto the Lord, O ye sons of the mighty (margin, God). . . . Give unto the Lord the glory due unto His name; Worship the Lord in holy array." (A.V. mar., "His glorious sanctuary.") Ver. 1, 2. m.

### II. THE OBJECT OF PRAISE.

"The voice of the Lord."

The sanctuary is the only place we can hear His voice and see its effect in the earth. "He heard the voice of one speaking unto Him from off the mercy-seat." (Num. vii, 89. A.V.)

### III. THE OUTLOOK FROM THE SANCTUARY.

1. The voice upon the waters controlling.

"The voice of the Lord is upon the waters," ver. 3.

2. The voice in irresistible power.

"The voice of the Lord is powerful . . . is full of majesty. . . . The voice . . . breaketh the cedars." Ver. 4, 5.

3. The voice distributing the Holy Spirit as fire.

"The voice . . . heweth out flames of fire." Ver. 7. m.

4. The voice shaking all that needs shaking.

"The voice . . . shaketh the wilderness." Ver. 8.

5. The commanding stripping.

"The voice . . . strippeth the forests bare." Ver. 9.

### IV. THE THEME IN THE SANCTUARY.

"And in His temple everyone saith, Glory." Ver. 9.

The worshippers in the Sanctuary, watching the ways of the Lord in the world, know that the "earth shall be filled with glory of the Lord," even as from His temple they look out and see that the breaking, shaking, stripping, all speak of His glorious power.

### V. THE KNOWLEDGE OF GOD IN THE SANCTUARY.

1. God at the helm.

"The Lord Sat as King at the flood, yea the Lord sitteth as King for ever." Ver. 10.

2. God giving strength and peace to His people.

"The Lord will give strength unto His people; the Lord will bless His people with peace." Ver. 11.

In the sanctuary the soul is brought to know the sovereignty and Omnipotence of God, and looks out with God upon the world, watching Him working all things after the counsel of His own will.

"My Soul, wait thou only upon God;  
For my expectation is from Him.  
He only is my rock and my salvation."

—Ps. lxii. 5, 6.

### GOD GIVETH US THE VICTORY

God giveth us the victory—

'Tis a free gift—

Not our own effort, but His power

That doth uplift

The trusting heart to heights above,

Where Christ doth reign;

And keeps us looking for Himself

To come again.

God giveth us the victory—

And day by day

He leadeth us in triumph on

By Christ alway;

'Midst many a conflict, sorrow, loss,

Tried and cast down;

Yet, "more than conquerors" by His Cross,

To win the crown.

God giveth us the victory—

We take it, Lord,

Surrendered in our helplessness

To trust Thy Word.

In faith we would begin to praise,

Believe, then see

That thou dost give us here and now

Thy victory.

J. H. STUART.

Phil 3:10  
Gph 2:16

## The Power of His Resurrection.

By Mrs. Penn-Lewis.

Resurrection Power of

"That I may know HIM, and the power of His Resurrection."

NOT "know about Him," but know HIM, and the power of His resurrection. The exceeding greatness of the power which the Father wrought in Christ when "He raised Him from the dead, and set Him at His own right hand in the heavenly places (Eph. i, 20): that power which will "raise us up together, and make us sit together" with Him (Eph. ii, 16): that power which will lift us "far above all," and make us more than conquerors in Him.

Is the cry in our hearts for this knowledge deep enough to make us "count all things loss" for it? BEFORE ATTEMPTING TO REPLY TO THIS QUESTION, let us first see what Paul had in his life to count loss; how much that looked lawful and good, yet which in "the light above the brightness of the sun" became to him as "refuse" (verse 8, R. V., margin).

It was not sin, as we count sin, that Paul had to surrender, but all that ministered to his *own righteousness*. In verses 4-6 he sums it up. His resting in religious ordinances, his position and high birth, his denomination and his religious prejudices, his zeal for God, and his blameless life—all these were gain to him, and secretly there may have been a "God, I thank thee I am not as other men are." We may have parted with our own righteousness as far as salvation, and even sanctification, is concerned; but there is a danger of *appropriating to ourselves* the work of God in us, which produces a consecrated "self," and a subtle resting in our attainments. "My righteousness I hold fast, and will not let it go," cried Job, until the revelation of God brought self-abhorrence. It is all this that we too must surrender, if we are to know the fullest power of the resurrection. All past experiences, all our reputation for holiness, all that "is gain to me," counted loss for Christ (ver. 7).

Paul *did* suffer the loss of all (ver. 8). He found himself the "off-scouring of all things" (1 Cor. iv, 13). His strong religious views and denominational prejudices were swept away: "neither circumcision nor uncircumcision availeth anything" (Gal. vi, 15). Instead of priding himself on his blameless life, he now felt himself to be the chief of sinners (1 Tim. i, 15). His fleshly energy and zeal gave place to God, who worked in him mightily. "Not meet to be an apostle" was ever after his self-estimation.

What passion had taken possession of him? What caused this revolution in his inner life? That revelation of Christ on the road to Damascus. The sight of that Divine face had made his soul a "furnace of intense desire" to win Christ in His deepest fulness. He could say "Christ Jesus, *my* Lord," for he possessed Christ, and Christ possessed him; but now his cry was that he might be wholly effaced, hidden, lost sight of, in the glorious Son of God.

"That I may win Christ, and be found in Him, not having a righteousness of mine own" (ver. 9,

8), "that I may know Him and the power of His resurrection," this now summed up Paul's supreme desire. All earthly wisdom gained at the feet of Gamaliel seemed but as "foolishness." Paul had caught sight of a Divine science, the science of the knowledge of the infinite God, that eclipsed other sciences.

"All loss . . . for the excellency of the knowledge of Christ" he said. But knowledge without life is fruitless. Our practical need is not only to know, but to experience the power of the resurrection. The energising power of the risen life of Christ can only be realised as we share in His death. "I have been crucified with Christ" precedes "Christ liveth in me" (Gal. ii, 20, R. V.). Death-union with Christ was an accomplished fact in Paul's experience when he cried, "That I may know Him, and the power of His resurrection." "Know ye not that so many of us as were baptised into Jesus Christ were baptised into His death?" was his question to the Romans (Rom. vi, 3). "The world hath been crucified to me, and I to the world" (Gal. vi, 14, R. V.), his statement to the Galatians. "Not living in the world" (Col. ii, 20), his unvarying attitude towards it. With no uncertain sound did Paul affirm his death with Christ. The ever-increasing knowledge of the "power of His resurrection" was the sequel of this established fact. On this foundation, the working of the Risen Life within us will develop into greater fulness day by day, and all that the resurrection means will take eternity to unfold.

It is just here that so many make a mistake. We must remember that death is but the negative side. Why do so few of us pass on to the resurrection side of the Cross and live in the power of His endless life? For if we are willing to count all things loss, and to recognise God's sentence of death upon all that we are and have (2 Cor. i, 9), then He simply bids us take the place that Paul did, and maintain the unswerving attitude, "I *have* died," looking to the Risen Lord to manifest the "power of His resurrection" in us day by day.

Our perplexity comes from the old elementary difficulty of "feelings." We measure God's fact by our experience of it, rather than resting upon God's fact in His written Word, and expecting Him to prove it in His own time and way. We also have a wrong conception of the "death" that God works in us, for it is not a death that means turning us into stone—a *callousness* of feeling. It is known rather by a deep *calmness* in God, and an utter absence of all self-seeking, self-sensitiveness, and resentment under injury; though we weep as Christ wept (not for ourselves as injured, but for those who injure us), and pray as He prayed, "Father, forgive them, for they know not what they do." Following the "power of His resurrection," we see the way the knowledge of Christ is experimentally gained. This is by His life within us, taking us into "fellowship" with "His sufferings."

His risen life gives power to suffer and endure as He endured. His life on earth was the life of a "Lamb" led to the slaughter. Ere we become "united with Him in His death," it seems that most of the suffering is directed towards the destruction of the self-life—the suffering that is involved in "counting loss" that which may be as precious as our right hand. The power of His resurrection *precedes* real fellowship with the sufferings of Christ, for the flesh is incapable of it. The flesh suffers for itself; the new life suffers for *others*, without one thought of itself. We can only grow in the knowledge of Christ as He thus leads us on in the pathway of the Lamb.

The knowledge of Him is furthermore manifested in an ever-deepening "conformity" to His "death" (Phil. iii. 10). To be conformed to the image of His Son (Rom. viii. 29), does not mean moulding the old life to the likeness of Christ; but having yielded the old to the Cross, having *died* with Christ, the power of His resurrection-life is now free to work in us—free to lead us on into fellowship with His sufferings, and to work into the very fibres of our being, the *life and disposition of the Lamb Christ Jesus*, conforming us to His death. As we thus rest upon the foundation fact of our death with Christ, and on the resurrection side of the Cross we yield continually in implicit obedience and simple

faith to the effectual working of His risen life within us; we find that as we have been planted in the likeness of His death, we shall be also in the likeness of His resurrection.

Whatever Paul may have had in his mind in verse 11, at least we see that "*by any means*" was his determination; and then comes what may be described as the *only* safe attitude in the spiritual life, briefly expressed in "I have *not* gained all there is to gain!" Let us gather up his expressions: "I follow after" (verse 12); "This one thing I do" (verse 13); "Forgetting . . . things behind" (verse 13); "Stretching forward" (verse 13, R.V.); "I press toward" (verse 14)—as if he would say, "I cannot take a glance behind. I stretch forward eagerly to lay hold of *all* for which Christ has laid hold of me" (*Conybeare*).

It is never safe to slacken this eager stretching forth, never safe to rest on past blessings, never safe to sit down and count up our spiritual riches. With all the "revelations of the Lord" (2 Cor. xii. 1), Paul says, "I count not myself to have apprehended." That vision of Christ on the way to Damascus, that death with Christ which ended Saul the Pharisee, that day when he was filled with the Holy Ghost, was only the beginning of the real life in God. On the resurrection side of the Cross Paul saw an ever-widening vista, and cried, "That I may know Him and the power of His resurrection."

*Christ Cross of*

### The Cross of Christ.

I READ two things in this cross of Christ—1st pardon; 2nd, death of self, declared publicly before angels and men. Would we present the cross of Christ to the unconverted, then we need ourselves thus to see it, that our flesh has been condemned in Christ. We are liars in taking upon us the name of Christians and forgetting that when one died all died. As Christians we profess to have no life—to live no more ourselves. Let us not play with words, for we are living on holy ground. If we are speaking of what we know not, the Holy Ghost departs. By this fact, I—Otto Stockmayer—am condemned, crucified to the world; not by effects of the Holy Ghost, but by the death of Christ.

I ask not—What shall I get? I am happy to be crucified to the world. At the same time, and by the same fact, that He was condemned. He opened the sanctuary of the temple at Jerusalem; so He has opened to us heavenly places, given us entrance into a new world, and we have glimpses of it. It was hidden in Christ while He was in the flesh, it flowed out by His death. John xii. 24: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it dies, it bringeth forth much fruit." A corn of wheat, except it *die*, is not multiplied. Now is the multiplication of His own life.

We have no more right to live, and by the same fact, we have power no more to live, having signed by faith our condemnation and taken God's side against ourselves. By the shed blood of Christ we have the secret to live, and God did not condemn

self without offering us another Self—Jesus Christ. Pilate was quite right when he said, "Behold *the man*." There was no other like Him. In Him every one will find a second self. As condemned, we are happy to be separated by the death of Christ from ourselves. "If thou knewest" (John iv. 10). In the *light* of Christ's words, that woman learned to serve—to live no more for herself; another horizon had opened for her. She had finally understood the "gift" in that man, and let herself go to be grasped by Him. We know not the Scripture, so know not Him who is the Word—Christ; know not what is given us in Christ, so we lose the sense of the beauty and glory of this new life. It is veiled to us, and we come under the power of visible things. Take again the word, on your knees take it, till it becomes a reality again, and you are overcome by God.

It is an impossibility for me to distrust Jesus Christ, He who God has given. If any one else had given me Jesus, I would not trust Him; but God gave Jesus, He who knew exactly what I wanted. I may trust Him, for a father knows what a child needs, and there is perfect salvation in Him. I no more fear He could ask too much of His poor child. He never forgets we are dust. He teaches His child with great patience to wait—to suffer. More and more grace becomes the reality which surrounds you, and you are led further from self, and into His fulness.

Pastor Otto Stockmayer.

**I**T is not in the spirit of "judging," or with the wish to bring up an evil report against any class of men, that this is written.

A temper of this kind is not only unmeek and unseemly, but it wholly hinders the good aimed at, and neutralises the truth spoken. It neither wins nor penetrates. The heart closes against it, the intellect defies, and the conscience flings it off with irritation. It may be called faithfulness or blunt honesty; but a plain reader or hearer can detect little else in it than the sourness of natural temper, or the overflow of inordinate self-esteem, or the display of spiritual pride, or an eruption of "the wrath of man."

Yet, without maligning or misreporting any man or any class of men, one may calmly point to certain forms of evil which have, once and again, it may be, thrown themselves under his notice. It is this that I have sought to do; not with the purpose of judging others, but simply of calling attention to some sad symptoms of prevailing evil, in order to induce men to sit in judgment on themselves. "If we would judge ourselves, we should not be judged" (1 Cor. XI. 31).

No minister of Christ can have had many dealings with his people, or much intercourse with the "religious world," without being constrained to suspect that the shapes and phases of formalism or nominalism are far more varied and subtle than could at first have been believed. The false has a thousand gradations, each rising nearer and nearer to the true; the unreal takes on many guises so like the real; the forged so resembles the authentic; the stolen is so like the original; the human so like the divine; that whilst he soon begins to suspect the hollowness and spuriousness of much that sees, it is with exceeding difficulty that he can lay his finger on the exact line or point of difference, and say, "Here is the root of bitterness—thus and thus it has sprung up."

The number of instances of what has been well called "incomplete conversion" will be found to be very large; whether on the increase or not, I do not say; but out of this class most of those have gone who have found their way to Rome, or stumbled into scepticism, or sunk into Laodicean lukewarmness. The awful announcement of the Lord, "Few there be that find it," is not less of a realised and exhibited certainty now than eighteen centuries ago. Few saved, many lost! If this be true, then, what room for self-questioning and self-sifting! The righteous "scarcely saved!" What cause for alarm and inquiry!

The danger is great; for the by-paths are many, and the snares laid with skill. Satan's object seems to be to pervade the world's atmosphere with one universal mist of bright delusion, blending together the varied tints of natural truth and virtue, and calling up, as by a spell, the noble forms of creature-power and the graceful forms of creature-beauty, that man may be led captive by the gorgeous en-

chantment, and so, like the victims of the fabled island-sorceress, forget his truer kindred and his better home. It seems almost as if man's might had already well-nigh mastered sin, and his skill baffled the curse! It is as if the world's gross darkness were yielding to his efforts, and passing off into a strange dreamy light, dazzling the wanderer, and wrapping him in such a gay bewilderment, that he mistakes the unreal for the real, and, in spite of the sharp winds that pierce him, persuades himself that this is his place of rest and sure possession. Instead of the "ruler of the darkness of this world," Satan shows himself as an "angel of light," and his legions are going forth in the same radiant guise.

There is a system and uniformity about the plans of the Evil One that should be studied. The errors of an age or sect or individual are not isolated, each springing up unconnected with the other. Even the past and the present are closely linked, and the soil out of which the errors of one generation spring is formed of the decayed foliage of the preceding. Errors, like truths, always exist in groups or families, and can easily be classified. The same type of error may be traced under a hundred forms, running through the philosophy, the religion, the politics of the age; the same error that pervades the one of these three pervading all of them. It is generally in some one of the dominant philosophies that we find the full and expanded type. The philosophical error is the error in its nakedness and ruggedness. It is at this extremity that it shoots up into a perilous sea-chafed rock; but the sunken ledge, of which it forms the extremity, extends for miles, sending up destruction to the unwary vessel that but touches the perilous ridge.

Satan has his "great ideas," which he scatters abroad. With these he seeks to impregnate the age, usually through one or two master-spirits. Some of these ideas are cognate, some antagonistic; for he cares little for consistency, provided, by means of them, he can supplant truth, and cheat man out of his birthright. According as they are sown in the theological or philosophical or political soil, they assume diverse forms, yet a great common type can be detected in each.

Thus, for instance, we have, in philosophy, scepticism; in theology, rationalism; in religion, latitudinarianism; in politics, liberalism; doubt being the type. Again, in philosophy, we have idealism; in theology, doctrinalism; in religion, mysticism; in politics, optimism; the abstract being the type. Again, we have in philosophy, pantheism; in theology, ritualism; in religion, sentimentalism; the oneness of matter and spirit being the type. Again, in philosophy, we have free-thinking; in theology, Pelagianism; in religion, antinomianism; in politics, democracy or despotism, for both of these latter are one in genus; self-will being the common type. These are a few specimens of what I refer to. They are enough to show the subtle bond which binds together the errors that arise in the different circles of practice

or of doctrine. They tell us, also, how systematic are the schemes of the great enemy of man.

To obliterate the distinctions between human error and divine truth, Satan has of late resorted to a scheme wholly new. Formerly he taught his followers to hate and shun the nomenclature of the Bible. Now, scorning as "Bibliolatry" all reverence for the Divine Word, and teaching his followers to mock at verbal inspiration, he adopts the very choicest of the words which once he spurned. Such terms as "holy," "spiritual," "priest," "prophet," are taken into the service of philosophy, no doubt for the end of having their sacredness destroyed and their loftiness degraded. There is a subtle but most solemn peril in all this. It is a device of no common craft and malignity. By it, doubtless, he hopes to confound the divine and the human—to give to the latter all the excellence of the former, and thus, "if it were possible, to deceive the very elect." He has stolen the priestly raiment of the sanctuary, in order that, by clothing his mighty men with it, he may turn aside the steps of the unwary, and lead them to do homage to his priesthood, kneeling in his temple before the "image" he has set up as a substitute for the one Jehovah and His Incarnate Son.

It seems strange, after all, that man should be thus easily misled and that, among thousands who profess to seek for truth, so few should reach it. But man's bias is on the side of error, just as it is on the side of sin; for all error is sin. Darkness is loved rather than light, and the bondage of the Evil One preferred to the liberty of God. Hence it is so easy to seduce men from the path of truth. God and truth are so closely linked together, that they cannot have the latter without the former. A false religion without God they may have, but a true religion without Him they cannot have. And thus they who have no relish for Divine companionship here, and an eternity in the presence of God hereafter, will be certain to turn away from a religion whose essence is communion with God; nay, will only the more deeply hate it because it is heavenly and Divine.

Yet, notwithstanding all this, there is much that is not hopeless. The dull apathy of other days is gone. Satan has taken the field actively, and it is best to meet him front to front. Besides men's consciences are really on edge. God seems extensively striving with them, as before the flood. A breath of the Divine Spirit has passed over the earth, and hence the momentous character of the time, as well as the necessity for improving it so long as it lasts. The "earnestness" which marks the age is not of man but of God. It is the fruit of God's last dealing with man, in love, ere He smites in wrath. To give the right direction to this earnestness is the great business of every one that would be a fellow-worker with God. It is taking so many wrong directions, such as scepticism, ritualism, Romanism, etc., that we must make haste to put forth every effort to lead it aright. The one true goal or resting-place, where doubt and

weariness, and the stings of a pricking conscience, and the longings of an unsatisfied soul, would all be quieted, is *Christ Himself*.

*Not the Church, but CHRIST. Not doctrine, but CHRIST. Not forms, but CHRIST. Not ceremonies, but CHRIST! Christ the God-man, giving His life for ours—sealing the everlasting covenant and making peace for us through the blood of His cross!—Christ the Divine storehouse of all light and truth, "in whom are hid all the treasures of wisdom and knowledge"—Christ the infinite vessel, filled with the Holy Spirit, the enlightener, the teacher, the quickener, the comforter—so that "out of His fulness we may receive, and grace for grace." This, this alone, is the vexed soul's refuge—its rock to build on, its home to abide in, till the great Tempter be bound, and every conflict ended in victory.*

It is to give this direction to the varied currents of earnestness that we must strive. How these may multiply, what strange directions they may yet take, with what turbid torrents they may pour along the valleys of the earth, what ruin they may carry before them, and with what a hideous deluge they may yet overthrow the world, dissolving and levelling everything divine and good, everything true and noble, who shall adventure to foretell?

Let us then meet this "earnestness," which is now the boast, but may ere long be the bane, of the age, with that which alone can bring down its feverish pulse, and soothe it into blessed calm—"the gospel of the grace of God." All other things are but opiates, drugs, quackeries; this is the Divine medicine—this is the sole, the speedy, the eternal cure. It is not by "opinion" that we are to meet "opinion"; it is the **Truth of God** that we are to wield; and, applying the edge of the "sword of the Spirit" to the theories of man (which he proudly calls his "opinions"), to make him feel what a web of sophistry and folly he has been weaving for his own entanglement and ruin.

*It is not opinions that man needs, it is TRUTH. It is not theology, it is GOD. It is not religion, it is CHRIST. It is not literature and science, but the knowledge of the free love of God in the gift of His only-begotten Son.*

NOTE.—The foregoing article is the preface of a book written in 1851 called "Man: his Religion and his World," and is astonishingly up-to-date. Every campaign takes longer to prepare than to carry through—and there can be no doubt that the Prince of the power of the air has carefully planned and developed for many years the present gigantic assault on the Christian faith. A careful study of Dr. Bonar's enlightened and prophetic utterance will, without doubt, give the reader light on much that is going on around him to-day. The "earnestness" he speaks of has over recent years been harnessed with disastrous effect to political ideologies—the earnestness with which the rising generation is looking for, and planning a "New World," needs laying hold of for Christ. One of the great problems we have to face in our warfare against the hosts of evil is—how? And it is a problem that is urgent, and for which a solution must be found.—Editor.



*God His working* **The Have-Nothings and the Are-Nots.**

**T**HERE is a great joy in tracing the thoughts of God in another language. Apart from the joy of witnessing for him, it seems as if he rewards missionaries for their toil by a new understanding of his grace.

For instance, the expression "things which are not" is well known to us, and perhaps its first freshness is dimmed by frequent usage. What joy then, to meet the same thought in a new phrase! In Tonkinese it is "*su khong co.*" "*Su*" is the article, "*khong*" means the negative—none, nothing, no—and "*co*" is "have." Thus we might read this blessed verse (1 Cor. 11, 27, 28).

"But God has chosen the stupid of the world to make ashamed the wise people; God has chosen the weak-feeble ones of the world to make ashamed the strength (or, strong ones). God has chosen the ones worthy-of-scorn and low, and also the have-nothings, to make vanish (or, disperse) the ones who have."

Hallelujah for the God of those who have nothing but God! Rejoice, rejoice that ours is the God of the have-nothings—"When I am weak, then am I strong." When I have nothing of earth, then I have God—God!

Have you ever traced the weak and simple things, the despised and rejected things, that God uses in the first few chapters of Judges? There was Caleb, an old, old man; we would declare him "a saint," we would give him a seat in the sunny window, with a nice book and a footstool, and send the children to flatter him by asking him to tell them stories of his wonderful deeds when he was young. When nations go on the warpath they do not make up their armies of men of Caleb's age. Yet there he was, conquering giants, wresting their territory from the terrible ones. "Weak—feeble,"—well, maybe you are; but God is not weak and feeble—just remember that! And remember, he has chosen the weak, feeble things to make known his grace.

Then here was a left-handed man, Ehud, in the third chapter of Judges. In the Far East, as well as in the Western world, people are inclined to scorn left-handed folks; they may excel in arts, but very rarely; the more primitive races seem to despise them. Yet God chose Ehud to be the deliverer of his people Israel.

In the same chapter, we read of Shamgar winning a mighty victory with an ox goad. What army would care to face an enemy without guns, artillery, aircraft—with only one man armed in their midst, and he armed only with a stick for goading sleepy oxen? But the God of all grace delights to employ unusually insignificant tools!

Then comes the story of Deborah, and we see how God sold the great captain Sisera into the hand of a woman armed with a tent peg. Again we ask, what nation wants an army of women? It is men, strong young men, who are recruited, not home-bodies; and it is bayonets, not tent pegs, in which the world trusts!

Chapter seven tells us of a dream that strengthened the hosts of God and weakened the hosts of

evil. What can be more fleeting and evanescent than a dream? Yet the God of little things has many times wielded this strange tool for the achieving of mighty purposes. In the dream a barley cake knocked down a tent; further to employ modern military tactics in illustrating these contrasts, may we say that in modern warfare the baker's shops do not furnish the ammunition (although some people may say that certain pastry is nearly solid enough to serve as bullets).

And how ridiculously inadequate seems the equipment of Gideon's army when one reads the statistics of modern militarism! Trumpets, pitchers, and torches—yes; but the trumpets were *used*, the pitchers were *empty*, and the torches were *lit*. Have you dropped the trumpet, friend, or are you using it to tell abroad the wonderful works of God? And your pitcher—is it empty and ready for God's use, or have you a drink of water in it, in case you might grow thirsty—is it filled with earthly pleasures and needs? Finally, is your torch alight, ready to flame up in a blaze of victory for God?

Abimelech in a later chapter was killed by a woman dropping a piece of millstone on his head. What an ignominious death for a great fighter! Probably it was an abandoned piece, for a millstone has to be a complete circle to be of use. Perhaps this broken piece of millstone, no longer useful even in its very humble station, had been thrown aside; but the God of the rubbish heaps had a use for it;—only a millstone—yes; and broken? yes. But it was in the right place, and it did the only thing it could do—it fell. But it was in God's will, so its fall was a mighty factor in Israel's history.

Richer still in its significance is the story of how Samson routed the Philistine army with only the jawbone of an ass. Could one get anything more contemptible for a weapon? The ass is generally despised, and a dead ass, the bone of a dead ass, is surely rubbish of rubbish; but it was in the hand of a mighty man. And—hallelujah—we are in the hand of a mightier Man, who can work greater marvels with us than anything Samson could ever do. But the jawbone was part of a dead ass. Probably if that ass had been alive and kicking it would have been useless to Samson. So must we be dead to self and utterly at the Lord's disposal, even as the bone was yielded and obedient as a vehicle for Samson's mighty strength, if we would be of any service to God.

Praise God, he has much work for the "Have nothings" and the "Are-nots" to do! This message is the substance of an address recently given in Tonkinese to a native church group by a "Have-nothing." Sight, hearing, speech, and strength all below par—O God of the Have-nothings; here is truly one who is useless indeed! Yet a personal testimony must be given—the God of the rubbish heap is true to his Name, and worketh wonders even as ever of old.

(Continued on page 9)

## Outlook for Prayer.

**P**UT on the complete armour of God, so as to be able to stand firm against all the stratagems of the Devil. . . . For ours is not a conflict with mere flesh and blood, but with the depotisms, the empires, the forces that control and govern this dark world—the spiritual hosts of evil arrayed against us in the heavenly warfare. Therefore put on the complete armour of God, so that you may be able to stand your ground on the day of battle, and, having fought to the end, to remain victors on the field." Eph. 6, 11-13. (W.)

Here we have, in these words of the Apostle, a full panorama of the spirit-position we are in to-day; also, what should be our preparation and attitude in view of such a situation. We note, at the very beginning of this Epistle, that Paul is not writing especially to any local church or assembly, but "to the saints at Ephesus, and to the faithful in Christ Jesus." Have we ever really taken in the wonder of our position in Christ, as the Apostle reveals it in this Epistle? Let me give you two or three verses only from Weymouth's translation.

"Blessed be the God and Father of our Lord Jesus Christ, Who has crowned us with every spiritual blessing in the heavenly realms in Christ; even as, in His love, He chose us as His own in Christ before the creation of the world, that we might be holy and without blemish in His presence. For He predestined us to be adopted by Himself as sons through Jesus Christ—such being His gracious will and pleasure—to the praise of the splendour of His grace with which He has enriched us in the beloved One" (Ch. 1, 3-6).

It is to these chosen ones in Christ that the Apostle, at the end of his Epistle, gives this last admonition, he shows that we who are His chosen ones are to-day on a battlefield, and that we are up against foes beyond all human conception. Ever since his exit from Eden, Satan has been on the war path against God, indeed, it goes further back still, when he who was the perfection of God's creation, the daystar, fell from heaven because of his rebellion against God, when he declared, "I will exalt my throne above the stars of God. I will make myself like the Most High," Isa. 14, 13-14. See also Eze. 28, 11-17. Doubtless he aspired to take the place of the Son of God, and ever since the creation of man, and because this world has been given to Christ by the Father, Satan has been seeking to supplant Christ, and obtain world dominion. Right from the temptation and ruin of man in Eden, Satan has been laying his plans for this objective, but sooner or later God has always frustrated them.

Note the Apostle's special warning to "stand firm against all the stratagems of the devil." We shall only be able to stand firm and unshaken as we know a very deep baptism into the death of Christ, and a living union with Him in His death and resurrection. Moreover, we need to pray for a keen discernment if we are to distinguish between

the things that differ. Bear in mind that Satan's counterfeits to-day are too numerous to mention. Note Paul's admonition in 2 Cor. 11, 3. Let us be careful to cover our heads in this day of battle. I especially recommend to you Mrs. Penn-Lewis's book, "Soul and Spirit," with that portion bearing on the subject of the mind.

Beware of certain preachers and teachers in our churches to-day, who, because they possess a strong and persuasive personality, have become apt agents of the devil in leading souls astray, they are preaching "another gospel," which is not the Gospel of Christ. If you read the chapter on "Soul-force" in "Soul and Spirit," you will note the description there of the awful power of will-force in the present day. This book was written many years ago, but this terrible danger has increased a hundredfold.

We must pray for our Government, and for the Houses of Parliament, that our leaders may have their minds clear to do the right thing in the midst of all the perplexing problems they have to face.

And while we are praying for the end of this terrible war, let us carefully watch the devil's tactics, and as we go up fully armed into the battle we may learn to stop him just at the most crucial juncture, and smash his plans just where he thinks he has taken us unawares. Remember the enemy will spread abroad many lying rumours merely to take off our attention from the real schemes he is working for our undoing. We need to watch as well as pray. "The people that do know their God, shall be strong and do exploits." *E. M. Leathes.*

(Continued from page 8.)

Yielded—we must be yielded in the hand of God. Because human nature is human it is hard to yield, and therefore perhaps the Have-nothings are easier for God to work with than the Have-gots. The "I-am-nots" are better material for him than the "I-ams." Self is stubborn stuff, unplastic clay, unbending as pig-iron. The Tonkinese have a proverb to the effect that if one files a piece of iron long enough one will finally have a needle; this teaches patience, but is hardly spiritual truth, for iron must be utterly changed—melted and remelted—before it becomes steel for needles. But this proverb represents the world's notions; every false religion and system on earth is founded on human works, they all teach (in substance) that if one files away long enough at the human character it will attain perfection. This leaves grace and the new birth out of the question, and is a wholly wrong concept. Let us say most reverently that even God cannot make anything good out of our old self. It is only fit for the grave, the rubbish heap. As long as we try to make God use our old self in his schemes we are wasting his time and ours. The Have-got must become the Have-nothing, the I-am must become the I-am-not. Let God create his own material, "lest Israel vaunt themselves against me, saying, Mine own hand hath saved me."

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April,  
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# The Overcomer

*A Quarterly Magazine for Christian Workers  
on the deep things of God.*

... And so fulfil

*“The Law of Christ”*

(Gal. 6, 2) p. 12

“And the hostile princes and rulers He shook off from Himself, and  
**BOLDLY DISPLAYED THEM AS HIS CONQUESTS**  
when by the Cross He triumphed over them.” Col. ii, 15 (Weymouth).

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Published (D.V.) Quarterly on the first Thursday in January, April, July, October;  
For terms of issue, see inside cover.

# THE OVERCOMER.

FOUNDED BY MRS. PENN-LEWIS, 1909.

Issued by the Council of the Overcomer Literature Trust.

EDITOR: J. C. METCALFE.

VOL. XXV.

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Number 2

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## PLEASE NOTE.

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Are at liberty to accept contributions from those who receive the paper, and forward to the office quarterly.

**Change of Address.**—No alterations can be made during last fortnight before issue, when all the wrappers have already been prepared. Readers are asked to assist the workers by care in this matter. Please give OLD ADDRESS as well as new.

**AUSTRALIA.** The "Overcomer" may be obtained from Mr. H. P. Smith, The Keswick Book Depot, 315, Collins Street, Melbourne.

## MONTHLY MEETINGS

**at Eccleston Conference Hall,  
Eccleston Street, Victoria, London, S.W.**

A Conference is held quarterly, on the First Thursday in January, April, July and October, and on the First Thursday of the intervening months a prayer gathering, led by Miss Leathes.

April 6.—Quarterly Conference:

11 a.m., 2-3.15 p.m., Rev. A. R. Boughen and others.

May 4, June 1.—Meeting of Prayer, 11 a.m. and

July 6.—Quarterly Conference.

The Overcomer Literature will be on sale at the Bookstall.

Mid-Monthly Prayer Meeting, 3rd Thursday, led by Miss Gravatt, 12 to 1.30 p.m. will be held at 146, Queen Victoria Street, E.C. (by kind permission of the B. and F. Bible Society). Note dates: April 20, May 18, June 15.

## Book Room Notes.

May we repeat for the sake of our readers who did not see the January issue of "The Overcomer," an announcement made in it. A list of all books and booklets actually in stock in our Bookroom will appear on the cover of each issue of the Magazine—and no separate book-list is at present issued. When literature which has been out of print is re-issued, or new publications brought out, a special announcement of these will be made in the Book Room Notes for the current issue of the Magazine.

**A New Leaflet.**—So many of our readers have expressed their appreciation of Miss Garrard's little poem, "Here is Victory," which appeared in the October, 1943 issue of the "Overcomer," that we are having it printed as a separate leaflet. Copies are now obtainable at 6d. per dozen, and are excellent for inserting in letters (see Book List).

**A way you can help us.**—It is not easy, particularly in war time, to keep abreast of office details, and we should be so grateful if our readers would keep the following points in mind. All donations and correspondence concerning the Prayer Bond Circulars issued by Miss E. M. Leathes should be addressed direct to her at 2, Kingsway, Wembley, Middlesex, and NOT to the Bookroom. All monies for the "Overcomer" or for literature purchased should be addressed to the Manager, Overcomer Book Room, and not personally to the Editor, please.

**Please Note:** The Book-Room will be closed during the whole of August, and we ask our readers to co-operate with us in this war-time measure by not ordering books or sending subscriptions between August 1st and August 31st.

Any orders from other countries received during August will be put aside until the Book Room is re-opened in September.

**Broadcasting the Message of the Cross.**—In January, 1923, Mrs. Penn-Lewis wrote: "One only burden presses upon me . . . it is that the dissemination of the word of truth could be doubled and trebled did all the Lord's stewards realise the vastness of our opportunity. The enemies of the Cross are flooding—to use their own words—every country with literature, full of the errors of doctrinal demons. Cannot we be as keen to send on the Message of the Cross? Let us each do our part as in God's sight." What can you do to ensure that the Message of the Cross is put into the hands of those who have the responsibility of preaching to, leading, and teaching others, and of those needing spiritual teaching they are not getting in their Churches?

A letter recently received from South Africa contains the following passage: "We find the books of Mrs. Penn-Lewis of vast importance in the fight for the Lord. Her warfare series are absolutely indispensable to Christian soldiers. We praise His Holy Name for what He is doing in the 'Overcomer' through you all." And this is only one of many from friends who find that the Magazine, and other literature, meet a real need.

If you are one of those indebted to the testimony for help, we feel that we can ask you to join forces with us in broadcasting the Message of the Cross. You can take extra copies of the "Overcomer," and send them on. You can send us the addresses of any you feel would be helped by it. You can augment our fighting fund for sending it far and wide. There are fresh fields of triumph ahead in lives for whom Christ died—and together we can do our part to see that such triumphs, which will always be challenged, are gained.

# THE OVERCOMER

## "Fret Not Thyself."

"Fret not thyself because of evildoers."

"Fret not thyself."

"Fret not thyself, it tendeth only to evil-doing." Psal. xxxvii, 1, 7, 8.

THREE times the Psalmist repeats the warning. The Saxon of the word "fret" is "fretan," to "gnaw," or "eat up!" How expressive it is! How this "fretting" eats away our spiritual rest. The fretting over the wrong doing of others around us, fretting when "the wicked prospereth and bringeth wicked devices to pass" (v. 7), fretting until it ends in positive sin, and evil-doing in ourselves.

Someone replies, "Yes, I can rest and trust God in all matters that He sends to me, but it is doubt as to my part being right that admits the fret or worry." "Were my motives pure,"—"Did I obey God?"—"Am I co-operating with God as I should?"—"Am I hindering God?" etc., etc. This is the underlying point of restlessness visible in otherwise devoted Christian lives.

Now what is the cure for worry? Briefly and only—*Spirit-taught knowledge of Gal. ii. 20.* "I have been crucified with Christ." There is no other source of healing, but the death of Christ at Calvary. No other way of deliverance—"By whose stripes ye were healed."

This subtle "I" that we doubt and fear was crucified with Him. If we truly believed it, we should understand what is meant by "He that is entered into his rest hath himself also rested from his works, as God did from His." Heb. iv. 10.

"The rest of ceasing from myself  
To find my all in THEE."

But what is the practical attitude in experience? Just this: appropriating the fact that in Christ I have died, I now absolutely hand over my whole being to the control of Another, and He undertakes the management, and the responsibility, not so much by working upon me from outside, as by taking the control within, and Himself becoming the indwelling life and power. Henceforth I am to account that I have died, and now I rest, moment by moment, upon His faithfulness in working out His will through the utter weakness of the earthen vessel.

"Work out . . . for it is God which worketh in you both to will and to work, for His good pleasure." Phil. ii. 12, 13.

Trusting hour by hour in childlike faith that God is working in us to do His will, there comes a calm, unquestioning, restful assurance, which puts "oil" upon the "wheels" of daily life.

But supposing we have thus appropriated the deliverance of Calvary, and in simple faith on the Word of God, accounted ourselves as crucified with Christ, what are we actually to do in the hour of temptation, when the old worry and fever and fuss seem to attack us, when we are conscious of the pressure of the adversary seeking to drive us into the old restlessness and fret?

It is then that inwardly (if we cannot go away for a few quiet moments alone) we need, so to speak, to take God's side against ourselves. To remind the Lord that we have been crucified with Him, and that He is now the Living One within us; remind Him that He has undertaken the responsibility, and that now is the time for Him to prove His own word, and keep the "earthen vessel" under His calm control.

But there is a very important condition that we must not pass over, and we shall find it in Isaiah xxvi. 8.

"Thou wilt keep him in perfect peace, whose mind (margin, *imagination*) is stayed on THEE: because He trusteth in Thee."

Much of the worry and fret that troubles us comes from our imagination. We imagine a thousand things that never come to pass. If we are to know God's perfect peace in actual reality, we shall need not only to appropriate the crucifixion of the worrying "I," and to count upon the indwelling of the Risen Lord, but to definitely commit to Him the "mind," or "imagination," that He may keep it stayed upon Him. An old writer has said that if we would only learn to live "NOW," we should cut up a thousand temptations by the roots. We may refuse to look back, or to look forward! If we trust the indwelling Christ to hold the restless "imagination" within His power, He will prove that He is able to keep in perfect peace the soul that relies upon Him.

May the Eternal Spirit make real to us day by day the power of the cross of Jesus, and the new life in union with the Risen Lord, a life in which Jesus Himself undertakes to be in us and work through us, all that He desires from us, as we rest upon Him, the Great Silent Operator within, whilst we say with the Apostle Paul—

"I labour, according to His working, which worketh in me mightily." Col. i. 29.

JESSIE PENN-LEWIS.

# A Word to Our Readers.

March, 1944.

MY DEAR FRIENDS,

I am writing the "Chairman's Letter" for this issue in my two-fold capacity of Editor, and Deputy to our beloved Chairman, Mr. Matthews. In future we shall share this privilege of writing a personal note to our readers—so that sometimes it will bear the signature of one, sometimes of the other. I am also hoping that from time to time articles written by Mr. Matthews will appear in the magazine. Our vision is one, and our Chairman's friendship is something I count as a precious privilege, as is that of every member of our Council, each one of whom is playing so loyal a part in seeking to maintain the work and witness of the "Overcomer" in this time of change and loss.

I am anxious to use this first letter to share with you some of the aims, and objectives, which I consider to be fundamental to the work of the "Overcomer" in order to enlist your co-operation in prayer, without which we cannot hope to make headway.

*The Message of the Cross.*—In the first place the "Overcomer" has always stood for a fearless presentation of the message of the Cross. "The Cross is the touchstone of Faith," is the declaration that is always to be seen on the cover of our magazine—and as I write the words of the hymn writer seem to express so clearly what is in my mind:—

"In the Cross of Christ I glory  
Towering o'er the wrecks of Time  
All the light of sacred story  
Gathers round its head sublime."

"Christ," writes a British Army Padre from a German prison camp, will be truly known again in the world only when the world has accepted the way of the Cross, and all that the Cross meant for Him; and when the world has gained His victory over sin and sorrow—death and destruction," and he well might have added Satan, and his hosts of darkness. "The Lamb that was slain" is in the midst of the Throne, and He alone can meet our need for spirit, soul and body, in time or in eternity. In Him alone, crucified, risen, now at God's right hand, and one day to return in glory, can individuals churches or nations, find an adequate solution for every problem. In union with Him is life, peace, victory, and nowhere else; and we are determined to proclaim this pivotal, central fact of our faith until He lifts from us the burden of responsibility either by His return, or by taking us to be with Him.

*The Words of Soberness.*—The prosecution of this aim will not lead us into the realms of spiritual exploration, and those who seek in the pages of the "Overcomer" to be thrilled by speculations in any field of divine truth, whether along the line of prophecy, or in any other sphere, are certainly going to be disappointed. Dr. Johnson once very wisely said: "People need to be reminded more often than they need to be instructed"; and from the time when Peter "stirred up the pure minds" of the readers of his epistles "by way of remembrance,"

Christian preachers and writers have urged on the Church familiar truths, often unrealised because of their simplicity, and unlearned because of our "slowness of heart" in believing the scriptures. I shall aim to stick closely to "the words of truth and soberness," and the pages of the "Overcomer" will reiterate again and again in absolute simplicity the full-orbed gospel of Calvary; and extol the glory of our Risen, glorified Saviour.

*A "Clinical Directory."*—In the issue of October, 1943, appeared an extract from the pen of Mrs. Penn-Lewis, defining the province of the "Overcomer," in which she describes it as a "Clinical Directory," and this is how I visualise that this should operate. Satan has been peculiarly busy for many years now manufacturing a wide range of plausible brands of error and fanaticism. Many earnest folk have become involved in these false teachings, and have suffered greatly through them. There are many devoted Christian workers who are fighting deception in the lives of others; and many others discouraged, if not actually defeated, by the many complications, and difficulties of modern ministry. Again, in seeking revival there are many pitfalls set by a clever foe for the unwary. In the past help has been given to many through the magazine, through the writings of the founder of the "Overcomer," through correspondence, and personal contact. I feel that this fellowship in the warfare against the powers of darkness must continue. Let me make myself perfectly clear. I do not pretend to possess any peculiar spiritual insight or wisdom, but I can hope to do three things:—

(a) Direct inquirers to some literature, or Scriptures, where they may find light on their problems, or put them in touch with someone able to help.

(b) Seek in time to devote a page of the magazine to "clinical" matter, which may serve to meet a more general need.

(c) Endeavour by fellowship, and by prayer, to strengthen the hands of some fellow-soldier who is perhaps in some lonely outpost, or subjected to some bitter assault of our common enemy.

*A Call to Fight.*—Mr. Churchill, in a recent review of the progress of the war given before the British Parliament, opened with these words: "This is no time for sorrow or rejoicing. It is a time for preparation, effort, and resolve. The war is still going on." Yes! and the same can be said of a far greater war—that of Light against Darkness—that of the Church of Christ against "wicked spirits in heavenly places." Now is the time of opportunity, now is the time if ever for unity of purpose amongst all true Christians. We must work the works of Him that has commissioned us while it is day, for "the night cometh when no man can work"—and I feel that here, too, the "Overcomer" has a place. Nehemiah, when his enemies sought to hinder the rebuilding of the walls of Jerusalem, provided himself with a trumpeter. "The work is great," he said, "and large, and we are separated upon the wall, one far from another. In what place, therefore, ye shall hear the sound of the trumpet resort ye thither unto us, our God shall fight for us." I

(Continued on page 13)

Christ: Law of  
Law of Christ      Gal. 6:2      12

# The Law of Christ.

LOOKING along the shelves of a book-shop recently, I found a little book by Hugh Redwood called "Brotherhood." In it there is a remarkable chapter dealing with "The Burdens of Brotherhood," the theme of which is woven round Gal. 6, 2. "Bear ye one another's burdens, and so fulfill the law of Christ." "What has St. Paul in mind," he asks, "when he bids us bear one another's burdens?" "Look," he goes on, "at the previous verse, Brethren, if somebody makes a mistake, gently in putting him right. Don't forget what might happen to you if you had the same temptation." These Galatians, strange to say, sometimes forgot that they were Christians, and indulged in the pastime of pulling each other to pieces. They claimed to live in the Spirit, but they did not walk in the Spirit. They were boastful, bitter, jealous, and harsh in their judgments. What shall we say about them. Shall we stand and pray thus with ourselves, "God, we are glad we are not Galatians," or shall we smite our breasts and say, "God be merciful unto us for we are sinners also?" We know, at any rate, what St. Paul said, "Don't attempt, don't dare to criticise or condemn your fellows until you have put yourselves in their place, until you understand the burdens they are carrying, until you have felt the weight of them upon your own shoulders." He reminds us that we have a law to fulfill, a divine law, the law of Christ. And that law is the law of compassionate love. We are not possessed by the spirit of Christ unless we are filled, and moved by compassion, and we can never experience compassion until we try the weight of each other's burdens."

I am convinced that Hugh Redwood has set before us here the one certain way in which the Church may see revival break out, and take her part in shaping the course of thought and policy in the post-war era.

We are well aware, are we not, of the great struggle now going on between the forces of light and darkness; between the Christ of God and Satan! But are we fully alive to the fact that God is Love, as well as Light, and that Satan is the author of hatred and bitterness as well as the "power of darkness." John brings out this point with arresting clarity. "In this," he declares, "the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother," and again, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (1 John, 3, 11). and yet once more, "If a man say, 'I love God and hateth his brother,' he is a liar . . ." (1 John, 4, 20). There is surely no room for misunderstanding here. Just as love is the badge of the servant of God—and the most potent weapon in the Christian armoury—so unlove is the brand of hell, and the weapon on which the commander of the Satanic hosts can always rely to destroy the power of the Church—and hold the world in thrall.

If we turn to the chapters to the Galatians already quoted we shall find this same thought simply expressed. In Chapter 5 the apostle is glorying in the great theme of Christian liberty, and it is not surprising to find liberty, i.e., freedom from the dominion of darkness (Col. 1: 12, 13) linked all through with love, the natural atmosphere of the "Kingdom of the Son of His love" (A.V.m.). In verse 6 we are told that "in Christ Jesus"—in that new life of which Christ Jesus is all in all, "neither circumcision availeth anything, nor uncircumcision; but Faith which *worketh by love*. In verses 13-15 there follows an exhortation and a command, "For brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this: 'Thou shalt love thy neighbour as thy self. But if ye bite and devour one another, take heed that ye be not consumed one of another.'" Next, in verses 20-21, the following vices appear among the catalogue of the works of the flesh, ". . . hatred, variance, emulations, wrath, seditions, heresies, envyings . . . of the which I tell you before as I have told you in time past, *that they which do such things shall not inherit the Kingdom of God.*" In verse 22 comes the contrast: "*But the fruit of the Spirit is love. . . .*" The Apostle has gradually been working up to a grand climax, where he can point out the place of translation from life in the flesh, lived by the dictation of the "prince of this world," namely "they that are Christ's have crucified the flesh. . . ." v. 24. "Reckon ye also yourselves to be dead unto sin (that sin which embraces the whole range of disobedience to be law in itself . . . lovelessness), but alive unto God (and 'God is love') through Jesus Christ our Lord." Now we are ready for the way of life so clearly emphasised in Mr. Redwood's book—"Bear ye one another's burdens; and so fulfil the law of Christ." "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all that they which live should *not* henceforth live *unto themselves*, but unto him which died for them and rose again."

In some notes of an address, as yet unpublished, given by Mrs. Penn-Lewis, on "The Prayer of Faith," the following appears: "Do not hinder the Spirit of God by judging the externals in other members of the Body, and by being harsh or rough in speech, judgment, criticism or separation—or in any single thing that will put a shadow between you and any other child of God." Why? Because prevailing prayer is linked up with love. "When ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive neither will your Father which is in heaven forgive your trespasses." (Mark II, 25-26.) Christians all over the world are praying for Revival: and the question that is uppermost in the mind of every true child of God is, "How can the present darkness be challenged and the powerlessness of the Church be turned into

prevailing authority and strength?" The devil is a master strategist. He knows full well that "a house divided against itself cannot stand," and he has been using aspects of doctrine, petty differences, hasty judgments, pride, and so on, as decoys. We have been prevented by these means from realising the focal point of his attack, and he has succeeded in splitting us into little isolated pockets of resistance, thus avoiding being faced by something he dreads intensely—a united Christian Church. It is an old method of his—Paul had to undertake many a grim campaign on this front—"Now I beseech you brethren, by the Name of our Lord Jesus Christ," he writes to the Church at Corinth, "that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you my brethren . . . that there are contentions among you. Now this I say, that everyone of you saith 'I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. *Is Christ divided?*'" A thousand times "NO." Love, fellowship, unity, are the only true hallmarks of genuine Christian experience—and the only way by which the attention of the world can be arrested, and its respect won. "Neither pray I for these alone (the apostles)," prayed the Great High Priest, "but for them also which shall believe on me through their word; that they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me" (John 17: 20-21).

To sum up—and my readers will perhaps forgive uncompromising plainness of speech here. It is not critical plain-speaking, but what I believe with all my heart to be the truth.

(1) It is useless for the Christian Church to toy with the idea of Revival, unless we are prepared to "deny ourselves," "take up our Cross," and gird ourselves to the determination that we will definitely, and aggressively promote the cause of love in our dealings with individual Christians, and with bodies of believers who do not think quite as we do. We can certainly use the artillery of prayer here against the powers of darkness, and their whisperings, bitternesses and so on; but we ourselves must also go in and join forces in simple hearted humility with our brethren—seeking that the Spirit of God will cause us to understand their problems and that therefore we may be able to lift some of the weight of their burdens from their shoulders.

(2) If the law of love is not being fulfilled in us "because the love of God is shed abroad in our hearts by the Holy Ghost which is given us." (Rom. 5, 5) then all our pious phrases about victory, sanctification, holiness, etc., and all our dealings in the deeper truths of the Christian life, are utterly empty, and Satan knows it, and encourages us to build up our own little exclusive system, telling us that it is a pity that the rest of the Church is not sufficiently advanced to understand us.

Am I going too far? I don't think any of my readers can honestly say "Yes." And the solution?

There *can* only be one, and it is perhaps fitting that for the gateway into a life of powerful love we should again turn to the letter to the Galatians—2: v. 20:—

"I am crucified with Christ: nevertheless I live; yet not I, *but Christ liveth in me*: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Peter shows us the day by day working of the life thus begun—and I do most earnestly pray that it may be the path by which I may walk, and in which we, His children, may together meet and hurl back the grim tides of impotence and unbelief—nearly engulfing the Christian Church in our day and generation.

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. According as his divine power hath given unto us all things that pertain unto life and godliness, that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (2 Pet. 1: 2-8.) J. C. M.

It was in His sacrificial love for men that the perfection of Christ's character shone forth, even more than in His righteous treatment of them. Christ Jesus never pampered or pleased himself. He did not stop short with self-emptying and self-humbling, costly as they were, but kept on giving Himself even unto death, yea, the death of the Cross. The God-man pouring out His soul unto death in sacrificial love is the perfect Pattern. And He said, "This is my commandment, *that ye love one another as I have loved you*" (John, 15, 12).

RUTH PAXSON.

(Concluded from page 11)

shall be more than content if God will continue to use the "Overcomer" as one of his trumpets, stirring Christians to unity, to action, and to lay hold of that triumph already won on Calvary.

Have I outlined too ambitious a programme? I cannot think so, because you and I are the servants of a very great King, who has said, "All power is given unto me in heaven and in earth, therefore go ye . . ." and that command outweighs all our weakness and insufficiency.

May we, who have any part in this work, count on your fellowship and prayers? We covet them:

Yours in the freedom of His service,

J. C. METCALFE.



# The Full-Orbed Christian Life.

F. J. Huegel.

THE Israelites had to go down into the Jordan, a type of death and leave there twelve stones buried in a watery grave, emblematic of the crucified life, before they could enter into the Promised Land. I would be only too glad to point the way along some easy path, if such could be found. But all such is a hoax. The New Testament blasts all hopes not based upon the Cross. Christ the Lord denounced as thieves and robbers those who led the way through other doors. Calvary is God's answer. He has no other. Like Paul, we must be crucified together with Christ. Any promise of a deeper Christian Life, a life of the fullness of the Spirit of Christ, which does not entail first a deep inner crucifixion is a lie. When James and John asked for the privilege of sitting the one at the right and the other at the left of the Saviour in the Kingdom, the answer was, "Are ye able to drink of the cup which I shall drink?" His cup was the Cross.

This does not mean denying ourselves certain things. It is not a question of denying ourselves certain things at all. It is a question of denying ourselves. I must be crucified together with Christ. By nature, I am proud—I must die. The old man must be taken to the Cross and nailed there together with Christ. You must recognise this as your judicial position. God declares the fact of the Christian's identification with Christ as one crucified with Him, in the Word. Our faith must say Amen. We must sign our own death warrant. Just as we believed that Christ died for us—so we must believe that we died in Him. In the Scriptures, fact follows belief. In the world belief follows fact. If we are willing by faith to take our place in Christ's death, as did Paul when he cried, "I am crucified together with Christ," the Spirit of God will begin in us a mighty work of pruning. Every department of life must come under the knife. First, the corporal, then, the spiritual. Every idol will be smitten, every inordinate affection crucified, every vestige of pride brought to the Cross. The knife will go to the roots of our being. Job had to be stripped, mercifully stripped, before he could truly be emancipated. Christ redeems us by forming within us the new man, not by patching up the old. The old must give way to the new. This can only be brought about by an ever deeper application of the Cross to the old self-life. It is a great thing to know what God is aiming at and to get in step, for if we are at cross purposes with the Divine Potter as he moulds the clay, we only make further suffering necessary before the finished product, namely, a Christlike character, can be attained.

Self-will, the root of all sin, according to sound Bible doctrine, is only rooted out of human nature by an ever deeper conformity to the Cross of Christ. As Paul writes in his Philippian Epistle, "in the power of Christ's resurrection and the fellowship of

his sufferings" we are to be made conformable to His death.

But after Calvary comes Resurrection. The deepest Christian life not only signifies a Participation in Christ's Cross. With Him we are raised up. We are made to sit in Heavenly places with our Redeemer.

In this serene atmosphere, life in the Heavenlies, it becomes natural to be Christian. We don't strain over a rôle, the lines of which have been poorly learned. We don't try to be good. We just live. It is Christ within the hope of glory. It becomes natural to love and to forgive and to serve. All straining over the Christian rôle proves that you have not yet come to possess your possessions in Christ. For when you do, the Christian Life which makes all these things easy, flows through you like a flood. And you are not looking for any flowers either, for it is not *you*. You have entered into your nothingness. It is Christ. He is your life, the soul of your soul—your all in all.

In the uplands of the faith where you now live, such a thing as envy dare not draw near. If it does you nail the monster to the Cross; such a thing as jealousy has no place in this blessed life of vast fruitfulness in Christ; if it should appear (as it may, for the old life of the flesh is always a potentiality which reappears whenever communion with Christ is neglected) you treat it as it merits being treated—you crucify it. You never reach the point where an ever-deeper self renunciation is not needed. You continue to reach higher heights in the power of Christ's Resurrection as you enter ever more fully into the mystery of the Cross.

A final word. Let no one think that the deeper Christian life characterised as it is by the fullness of the Spirit, by rest and simplicity, the life in which Christ is all and has full sway, is one free from conflict. The truth of the matter is that the more deeply the life is hid with Christ in God, the more intense becomes the opposition. This life of victory is as a red flag to a bull. Satan is out to defeat it and to crush it, though he must move all hell to do so. Witness the effect among demon forces of the appearing of the Lord Jesus in the days of his public ministry. The Ephesian Epistle which is the revelation of the Church as Christ's Mystic body, enjoying all spiritual blessings in heavenly places in Christ, the very thing we have been talking about—the Ephesian Epistle closes with a call to arms. The saint is never truly a saint until he is a soldier buckling on the whole armour of God, for he wrestles not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places. However, he must not fear, for Jesus has said, "Be of good cheer, I have overcome the world."



## Divine Guidance.

Hannah Whitall Smith.

EVERY fanaticism that I have ever known has begun by the following of inward impressions. It is a most delightful doctrine to believe that God guides His people, and that it is really true that "the steps of a good man are ordered by the Lord," and it is very natural that every Christian heart should want to know this guidance. The difficulty is how to get at it, and one of the easiest solutions of this difficulty seems very often to lie in a yielding to interior impressions. We know that the voice of the Lord is supposed to be an interior voice and that therefore it can only be heard within the soul. When people are in specially religious frames of mind, their emotional nature is always specially open to impressions, and it is certainly the most natural thing in the world for them to believe that the interior impressions which come in these solemn and sacred moments must necessarily be of the Lord. I cannot tell how many fanatics, when I have tried to convince them of their errors, have said to me: "But, Mrs. Smith, what am I to do? These inward voices come to me in my most solemn and sacred moments, when I feel myself to be nearest the Lord and most abandoned to Him, and how can I believe that at such moments He would allow the delusions of the devil to deceive me?" The mistake arises from limiting the voice of the Lord to impressions only, and not recognising that His voice comes to us in many other ways, and that the real voice of the Lord must be one in which all His different voices harmonise. God speaks to us in many different voices, and no one voice, however powerful or impressive it may be, must be taken as authoritative unless it is in harmony with God's other voices on the same subject. It stands to reason that God cannot tell us a thing in one voice and tell us exactly the opposite in another. If He says, for instance, in the Bible, "Thou shalt not steal," He cannot possibly say in the voice of an inward impression, "Thou must steal." His voices may be many, but His message can be but one. If there is a contradiction in the voices, the speaker cannot be the same.

Therefore, in giving themselves up to the guidance of the voice of interior impression only, without regard to the other voices by which God speaks, Christians enter upon a pathway of the utmost danger. Nothing is more unreliable than these interior impression taken *alone*, and, what is worse, nothing is more contagious.

If you are in a company of people who profess to know the voice of the Lord, it is most unsafe to yield yourself to their influence without bringing in the balancing power of God's other voices of which I have spoken; and the only real safe guidance ever to follow is one's conviction of right. These convictions are always made up of the harmony of God's four especial voices, i.e., the voice of the Bible, the voice of circumstances, the voice of one's highest reason, and the voice of one's inward impressions.

Christians begin with an earnest desire to know entire consecration to the Lord in a faithful following of Him whithersoever He shall lead. They take their inward impressions as being the only voice in which God communicates with them, and feel that loyalty requires that they shall follow these impressions without regard to any other consideration. I have known the dearest and sweetest saints in the world started on a career of fanaticism by simply taking the ground that, when things looked strange or doubtful they must, as they express it, give the Lord the benefit of the doubt: that is, if they are not quite sure whether a thing is right or wrong they must judge by whether it is hard or easy: if it is hard, then they must believe it is of the Lord and must do it: if it is easy, then they must believe it is of the devil and not do it. This, to my mind, is an utterly mistaken foundation. I believe that we never ought to act in doubt, but ought always to wait for an inward conviction that the thing really is right or wrong. Our Lord Himself said that His sheep would know His voice; not be in doubt about it, but be sure of it, and unless a sheep is sure of his shepherd's voice, it is a fatal mistake for it to follow. Positive certainty must be the necessary foundation of all God's guidance, and this certainty can only be arrived at by the harmony of every voice in which He speaks.

Out of all my own personal experiences as to Divine Guidance, I found at last that *my* guidance mostly came in very commonplace ways, and chiefly through impulses of kindness or courtesy. Nearly always when I did things purely to oblige people or to be kind to them, without any especial thought of guidance, they were very apt to turn out to have remarkable results. This was especially the case with regard to my book, "The Christian's Secret of a Happy Life." It was written simply and only to oblige my husband, who was editing a monthly religious paper at the time, and who begged me each month for an article. I had no feeling whatever of being "called" to write it, nor that I was being "guided" in any way. The recent Women's Crusade Movement in America had thoroughly awakened me to the need of temperance reform, and I had joined their ranks. My husband, in coming to England, had been ordered by his doctor to take wine at dinner. I did not myself believe that it did him the least bit of good, and it was a great trial to see him taking it. Consequently, I made his giving it up the condition of my writing an article. I said, however, that I would only write one, and that he need not expect me to continue. For some reason, however, my article excited more interest than anything else in the paper, and he begged me so much to go on writing that I finally consented to give him an article every month. But these articles were dragged from me, so to speak, at the point of the bayonet, for I never wrote them in any month till the printers were clamouring for their copy. I could not be said, therefore, to

have had any great feeling or sense of being called to write them, beyond the fact that I did it to oblige my husband, and yet these articles, collected in a book, made the "Christian's Secret of a Happy Life," which book has been translated into almost every language in the world, has gone through a hundred editions, and very few books on experimental religion seem to have been as helpful to God's children as this has been. I never go to a meeting that one or more persons do not tell me that that book is their principal guide in life, that they keep it under their pillows or beside their bed, and that in every spiritual emergency they go to it for help. I have thousands of letters telling of the blessing it has been and the many remarkable circumstances connected with it, which, if I had time to look over my papers, I could insert. It has been the turning-point in thousands of lives, and yet it contains no deep mysteries, and is in reality the simplest, most commonplace statement of a few fundamental religious principles, which, however, are of universal application. I speak of all this especially on account of the fact that the book was not written under any special feeling of being called to write it, nor with any idea that it was in

the least an especially religious service. I did it simply and only to oblige my husband, and that was all there was to it. I didn't even pray much about it, nor had I any thought that I was doing a work for the Lord; and, as I have had many similar experiences in my life, I have come to the conclusion that an ordinary everyday walking in the path of duty, and especially in the path of kindness, is a better foundation for doing good work for the Lord than any great ecstasies of inspiration, or any special sense of having a "mission" or being "called" to a special service. The fact is, most of my work which has been most successful has been done purely from motives of kindness and courtesy, I have found this to be the largest factor in the guidance of my life.

*Note.*—Those same extracts on Divine guidance are taken from "Group Movements of the past and Experiments in Guidance," by Ray Strachey—published by Faber and Faber, Ltd. Valuable teaching on the subject of guidance can also be gained from reading "Spiritual Warfare," pages 22-24, and "The Clinic Hour," page 22, by Mrs. Penn-Lewis.

See Book List.

## Religious Self.

The following was found in the late Mrs. H. W. Curtis' Bible (late P.O.C.A. Missionary in S. America):

30th June, 1926.—"I have thought God could use me—my particular gifts and talents. I have thought He should use me, because I had wholly consecrated myself, because I tried to be faithful and earnest, loyal and sound doctrinally, and spiritually minded, with a real taste for heavenly things. I have thought I could pray (and so I could, quite lengthily and wordily when there was someone to listen). I thought I was quite self-sacrificing by devoting my strength to avoid travelling on Sundays, my time by taking meetings and Sunday School classes. I thought I was 'separate' from the world by taking no part in its pleasures or pursuits. I thought my much study of the Word of God stamped me as vastly superior to those who preferred to read ordinary literature. I had received the Holy Spirit. Altogether, I concluded, I must be a very fine creature; very commendable to God and man.

"And NOW—I find that all my 27 years of Christian life and work, I have been dominated by self. It has been 'I' not Christ; or at best 'I' and Christ, though with much thoroughness of Self, I have tried to talk Christ and even to live Christ. OH! what patience He has had; what toleration, and what wonderful forbearance.

"How could He use that which has been so of the flesh of which it is written 'In me, that is in my flesh dwelleth no good thing'? How could He hear the prayers of such a Pharisee; how commune

with one who was so self-centred, self-satisfied (and ignorant all the time of such a state of affairs.)

"On this day, June 30th, 1926, I take the place of the publican and say 'God be merciful to me a sinner' and on this same 30th June, I do with fuller cognizance of the true state of affairs, take my place on the Cross of Calvary; to die to this hideous self, and especially this hideous religious self, and say, 'Lord Jesus Christ be born in me; work through me, and let it be henceforth, 'Not I but Christ,' and I trust that the Holy Spirit of God shall work this out in me experimentally."

At a Later Date.—"I see now He could not anoint with His Holy Spirit my unclean self. He could not use—nor did He need—the gift and talents of my 'self.' True, He is so faithful and good that He was ever mindful of the cups of cold water given in His name, and many have been the rewards and blessings; but all that has been of His grace. Although prayer has been offered many times and oft, always in the Name of Jesus, and always with the recognition of the precious Blood, it has been mechanical and not of the Spirit. It has often been 'I want, therefore please give,' and not 'O Lord, I am one with Thee in everything. Thy will be done.' Thus there has been an unvarying burden of unanswered prayer. I see now why there has been so little fruit for my labours. I see now why I have so little power in testifying. Where else than the Cross of Christ should self go—'good' self as well as bad religious self. Thank God there is the Cross of Christ to which one may go and be crucified, and die daily; or rather where daily I may reckon myself to have died in Christ."

From P.O.C.A. Magazine.

**A** WAKE, awake, put on strength, O arm of Jehovah; awake, as in the days of old, the generations of ancient times. Is it not Thou that didst cut Rahab in pieces, that didst pierce the monster ('dragon' A.V.)? Is it not Thou . . . that madest the depths of the sea a way for the redeemed to pass over?" Isa. 51. 9-10 (Amer. R.V.).

"He led them through the depths . . . and redeemed them from the hand of the enemy." Psalm 106, 9-10.

The Bible is an up-to-date book, and is never behind times, and these verses I have quoted are surely very applicable for the situation in which we find ourselves to-day.

We hear from all quarters that men are boasting of building up a New World and creating a new régime after their own ideas. In a recent speech, for instance, General Smuts speaks of the necessity of a world federation after the war, in order to make world wars impossible. He declares, "We have moved into a strange world . . . the old Europe we have known is gone. The map is being rolled up, and a new map is now before us. We have found that all our idealism, all our high aspirations for a better world stand not a ghost of a chance unless we reckon with this fundamental factor, and provide for leadership and power." I am not sure, however, if General Smuts recognizes that the only real remedy for this world's chaos is the Personal Return of Christ Himself to take the government on to His Shoulders.

As we study the Word, and watch carefully every phase of the present situation, we shall see how the idea of world federation is rapidly coming to the front: and this is to be expected, for all down the centuries Satan has been laying his plans for world dominion, and for the utter extinction of Christ and Christianity. Also false prophets and false 'Christs' are increasing on every hand in order to deceive mankind. Quoting from an American Christian writer, "If Satan is to succeed he must produce a counterfeit world peace, a counterfeit Christ, and a counterfeit Millenium." Mrs. Penn-Lewis in her book, "The Warfare with Satan," written many years ago, gives a remarkable preconception of present happenings. She writes (page 106), "Did not the Lord forewarn His people when He said of the last days, 'There shall arise false Christs and false prophets, and shall shew great signs and wonders; so as to lead astray, if possible, even the elect . . . ' It seems that there must be a closer counterfeit of Christ than those who in the past have falsely called themselves by His Name, for a counterfeit Christ which will lead astray the elect must be almost indistinguishable from the Lord Himself!"

Satan's objective is much clearer now than when this book was written. I understand, from Dr. Beirnes' magazine, "The Midnight Cry," that there is an extraordinary cult existing to-day, founded in

Persia a century ago, but until recently very little known to many of us. Its founder was Baha U'llah, and it has now gone to the ends of the earth and has implanted itself in almost every country on the globe, the number of its followers being estimated in millions. This is certainly one of Satan's *numerous cults to counterfeit the Truth*, and an attempt to utterly exterminate Christ and Christianity, for while they teach even a counterfeit 'New Birth,' a so-called 'Baptism of the Spirit,' and liberally quote Scripture, yet the vicarious Atonement is utterly rejected. The story of the Creation, Heaven and hell are interpreted symbolically (and if you read the Commentary introduced into "The Bible For To-day" you will note many of the same sentiments). The cult also teaches prayers for the dead, communication with departed spirits, and the tenets of Russellism, with no raising of the physical body. They deny the Trinity, and the Virgin Birth, they deny the Lord's Resurrection, and finally, His literal and Personal Return to the earth.

Their coming New Order is described by them in glowing terms. They call it the 'Golden Age' or the Millenium, and tell of a world forever liberated from the curse of war, free from hate and intrigue wherein men shall beat their swords into ploughshares . . . In ordinate distinction between classes will be obliterated, the wealth of the world evenly distributed, the unification of the human race in all its aspects, the establishment of world commonwealth, the founding of one religion, and the recognition of one God (the Baha'i spirit), and the acceptance of the one revelation (modernistic). "May we not conclude that this war, with all its horror and unspeakable tragedy, is not the result of personal enmity among the nations, but the outcome of a conflict incited by unseen forces . . . who are working to overthrow this present civilization, that they may build upon it a New Order after their own pattern, and according to their own ideologies?"

Thus we see the long drawn-out plans of Satan rapidly emerging to a main issue through different human agents whom he is empowering for his 'final fling,' when he will incarnate "the man" whom he has prepared, and through him rule the world. To quote again from the afore mentioned magazine, "But let it be known that the true GOD OF HEAVEN has likewise set an exact time for the execution of HIS PLANS. He shall establish His Own Order of Peace and Righteousness, placing His Son Christ Jesus, His Own Anointed, on the Throne of His Kingdom, and none shall hinder or prevent Him." See Psalm 2.

So we do praise God for the groups of His praying children, who like Moses on the Mount, are lifting up the Rod of God's Authority against Satan's advancing legions, and through the indwelling Holy Spirit are restraining by prayer these terrible powers, especially in their attempts to ruin and corrupt the young, and that He has chosen us to co-operate with Him and to stand unshaken in this final attempt of Satan for world dominion. E. M. LEATHES.

## A Bible Study.

*Death in Christ.*—"He poured out His soul unto death" (Isa. liii. 12). He took the place of death toward God, "My God, my God, why has Thou forsaken Me." Not only "My Father," but "My God"—forsaken of His God;—as one has beautifully said: Without a "God in the world" (Eph. ii. 12). So literally took He our position; identified Himself with us; was "made sin" (2 Cor. v. 21), "who did no sin" (1 Pet. ii. 22); counted "guilty of death," "condemned" (Matt. xxi. 66, xxvii. 3); though they "found no fault" in Him, and "nothing worthy of death" (Luke xxiii. 14, 15). For it pleased the Lord to 'make His soul an offering for sin' (Isa. liii. 10); and it pleased Him to lay down His life of Himself (John x. 18). So "CHRIST DIED" (Rom. v. 5, 6, 8, etc.); was "crucified and slain" (Acts ii. 23); but that was not all—"Whom God raised up," we read—"having loosed the birthpangs of death" (Acts ii. 24—lit. Gr., *Alford*)—which "abolished death" (1 Tim. i. 10) and brought in everlasting life. Christ is the end of death to those who believe. For so many of us as were baptised into Jesus Christ were "baptised" into His death"; (Rom. vi. 8); and "we were buried therefore with Him through our baptism into His death" (Rom. vi. 4—*Alford*). We have been planted together (as twin-seeds) in the likeness of His death . . . our old man was (Gr.) crucified with Him" (Rom. vi. 6). The law had a claim upon us through sin (Rom. iii. 23), and that claim against Christ met in our person, i.e. our flesh. "Wherefore . . . ye also were made dead to the law through the body of Christ" (Rom. vii. 4—*Alford*); and in Him have "died to that wherein we were held" (Rom. vii. 6—*Alford*). In the death of Christ we acknowledge our death in sin, and through His death—by faith in his death—we become free. And more, "Knowing that Christ being raised, . . . in that He liveth He liveth unto God" (Rom. vi. 10); if we have been planted in the likeness of His death, we shall be also in the likeness of His resurrection (Rom. vi. 5) viz., Alive unto God: "God hath quickened us together with Christ" (Eph. ii. 5), and "Christ is our life" (Col. iii. 4).

"That as sin reigned unto death, even so might grace reign through righteousness unto ETERNAL LIFE by JESUS CHRIST our Lord" (Rom. v. 21).

"Shall we continue in sin that grace may abound?" (Rom. vi. 1).

"God forbid, We who died to sin, how shall we live any longer therein?" (Rom. vi. 2—*Alford*).

We "died with Christ" (Rom. vi. 8), that we should be "dead indeed unto sin" (Rom. vi. 11), and when it is not so it is because we have failed to accept in its fulness the position God has given us.

*Selected.*

## This Ugly Self.

"Apart from Thee  
I am not only naught but worse than naught,  
A wretched monster, horrible of mien!  
And when I work my works in self's vain strength,  
However good and holy they may seem,  
These works are hateful—nay, in Thy pure sight  
Are criminal and fiendish, since thereby  
I seek, and please, and magnify myself  
In subtle pride of goodness, and ascribe  
To Self the glory that is Thine alone.  
So dark, corrupt, so vile a thing is self,  
Seen in the presence of Thy purity  
It turns my soul to loathing and disgust;  
Yea, all the virtues that it boasts to own,  
Are foul and worthless when I look on Thee.  
Oh that there might be no more I or mine!  
That in myself I might no longer own  
As mine, my life, my thinking, or my choice,  
Or any other motion, but in me  
That Thou, my God, my Jesus, might be all,  
And work the all in all! Let that, O Lord,  
Be dumb, for ever die, and cease to be,  
Which Thou dost not Thyself in me inspire,  
And speak, and work."

TERSTEEGEN.

## Prayer Meetings.

We are glad to call attention to the following meetings for prayer and fellowship, arranged by some of our readers:

Birmingham: Bible Witness Fellowship, "Kelvedon," Frederick Road, Wyld Green. First and Third Wednesday at 3 p.m.

Cardiff: Weekly Meeting for Prayer, Thursday at 3 p.m. at Y.M.C.A. (Room 1), Leader: Pastor E. Ellison, 3, Bank Buildings, Clifton Street, assisted by other local Ministers.

Isleworth: For particulars of arrangements, please enquire of Miss Gravatt, 37, St. John's Road, Isleworth.

Isle of Wight: Prayer Meeting every Saturday, 7.30 p.m., at 42, Carisbrooke Road, Newport.

Liverpool: Monthly Prayer Meeting. Third Wednesday at 3 p.m. at 55, Granby Street, Princes Park.

Manchester: No meetings until further notice.

Enquiries: Mr. W. Astley, 33, Moorland Road, Didbury, Manchester 20.

Thames Ditton: On the First Wednesday of each month, at Weston Park Cottage, Weston Park. Bible Reading by Rev. George Harper, and prayer. 2.45 p.m.

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on the deep things of God.*

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(1 Cor. 15, 57) p. 22

**"And the hostile princes and rulers He shook off from Himself, and  
BOLDLY DISPLAYED THEM AS HIS CONQUESTS  
when by the Cross He triumphed over them." Col. ii, 15 (Weymouth).**

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For terms of issue, see inside cover.*

# THE OVERCOMER.

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**Change of Address.**—No alterations can be made during last fortnight before issue, when all the wrappers have already been prepared. Readers are asked to assist the workers by care in this matter. Please give OLD ADDRESS as well as new.

**AUSTRALIA.** The "Overcomer" may be obtained from Mr. H. P. Smith, The Keswick Book Depot, 315, Collins Street, Melbourne.

## IMPORTANT

**PLEASE NOTE:** The Book Room will be closed during the whole of AUGUST, and we ask our readers to co-operate with us in this war-time measure by not ordering books or sending subscriptions between August 1st and August 31st.

Any orders from other countries received during August will be put aside until the Book Room is reopened in September.

## LONDON MEETINGS

at Eccleston Conference Hall,  
Eccleston Street, Victoria, London, S.W.

July 6—Quarterly Conference: 11 a.m., 2 to 3.15 p.m.  
Rev. Douglas Wood, M.A., M.C., & Miss Barlow (Korea).

August 10—Day of Prayer, 11 a.m. to 3 p.m.

September 7—Day of Prayer, 11 a.m. to 3 p.m.

Led by Miss Leathes.

October 5—Quarterly Conference:

Ministry by Members of the Council.

The Overcomer Literature will be on sale at the Bookstall.

Mid-Monthly Prayer Meeting, 3rd Thursday, led by Miss Gravatt, 12 to 1.30 p.m. will be held at 148, Queen Victoria Street, E.C. (by kind permission of the B. and F. Bible Society). Note dates: July 20, August 17, September 21.

## Book Room Notes.

**An "Overcomer" Reprint.**—At the suggestion of one of our readers we are reprinting the article by Mrs. Penn-Lewis from our April issue, "Fret not Thyself," in leaflet form. The price will be 6d. per dozen copies, and you will find it advertised in the Book List on the back page of this magazine, which, by the way, is a complete list of all literature held in stock at the present time.

**Another War-time Measure.**—Our readers will, we know, appreciate that the war presents us with many problems, and will sympathise with every effort on our part to save labour. It would greatly simplify the work in the Book Room if our friends would send money at the same time as their orders. We would then make the necessary adjustments, sending the amount of literature that a due allowance for postage would permit.

**The Motto Card for 1945.**—Our yearly Motto Card will again be issued for 1945, and is now in hand. It will be a very great help to us if those of our readers who desire a supply, will not wait until December before ordering, but in order to relieve us while the January "Overcomer" is being prepared, will order as early as possible. Orders will be dealt with in rotation. The central text is: "We see Jesus . . . crowned."

## Prayer Meetings.

We are glad to call attention to the following meetings for prayer and fellowship, arranged by some of our readers:

**Birmingham:** Bible Witness Fellowship, "Kelvedon," Frederick Road, Wyldes Green. First and Third Wednesday at 3 p.m.

**Cardiff:** Weekly Meeting for Prayer, Thursday at 3 p.m. at Y.M.C.A. (Room 1), Leader: Pastor E. Ellison, 3, Bank Buildings, Clifton Street, assisted by other local Ministers.

**Isleworth:** For particulars of arrangements, please enquire of Miss Gravatt, 37, St. John's Road, Isleworth.

**Isle of Wight:** Prayer Meeting every Saturday, 7.30 p.m., at 42, Carisbrooke Road, Newport.

**Liverpool:** Monthly Prayer Meeting. Third Wednesday at 3 p.m. at 55, Granby Street, Princes Park.

**Manchester:** No meetings until further notice.

**Enquiries:** Mr. W. Astley, 33, Moorland Road, Didsbury, Manchester 20.

**Thames Ditton:** On the First Wednesday of each month, August excepted, at Weston Park Cottage, Weston Park. Bible Reading by Rev. George Harper, and Prayer. 2.45 p.m.

**Liverpool Conference (Gordan Hall).**  
July 5 and 6, at 3, 6 and 7.30 p.m.

Speaker: Rev. A. R. Boughen.  
September 6 and 7, at 3, 6 and 7 p.m.

Speaker: Rev. W. J. Brown.

## TO READERS IN THE U.S.A. AND CANADA.

Our Price List in American currency is now very out of date. Because of the fluctuating state of exchange, it is not possible to print a new one, but if the amount in British money is stated to the Postmaster at any American or Canadian P.O., he will make out a Money Order for the current sum. Dollar bills may be sent, in which case literature to the value of the prevailing rate of exchange will be forwarded. \$1.00=4 shillings, in normal times.

Cheques on American Banks do not realise their full value in England.

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# THE OVERCOMER

## A Broken Spirit.

"The sacrifices of God are a broken spirit: a broken and a contrite heart. O God, Thou wilt not despise."  
—Psalm li. 17.

**A**LAS! it is possible to read all about the overcoming life and yet not to overcome. To cause us to overcome in real experience, the Lord must deal with us, and break us ere He can lift us to the place of victory.

In the Scriptures we are told of many things the Lord must break. In Jeremiah 1. 2 (R.V. margin) we read, "Her idols are broken down." When the Ark of the Lord was brought into the house of Dagon, Dagon was found with his neck broken the next morning (1 Sam. v. 8, 4). If we will but let Christ have His place in our hearts, the idols will soon be broken before the Lord.

Our work for God may become our idol. Some of us may find our very life in our work, instead of in the will of God. The Lord may break this idol by taking us out of the work for a time; but let us not think that He does not intend to use us. He may take us out of the work we love, only that He may get His right place in our hearts and lives.

"The snare is broken, and we are escaped" (Psalm cxxiv. 7); said the Psalmist. It is written, "The path of the just is as the shining light, that shineth more and more unto the perfect day." This is true, but as we follow on to know the Lord, the Adversary has a snare ready for every step of the path.

When the whole life is given up to God, the devil does not come with the world's attractions, but he fits the snare to suit the soul, and the devil wishes to get even truth between us and Christ.

But as we walk with the Lord, He breaks the snares and keeps us free in Himself, as we say: "Mine eyes are ever toward the Lord, for He shall pluck my feet out of the net" (Psalm xxv. 15).

Let us keep our eyes on Christ, saying, "I know I am not safe a moment unless the Lord is keeping me."

In Lev. xxvi. 26, we read that the Lord breaks our props—"When I have broken the staff." Someone once said that we do not know what we lean upon until it is taken away from us, and some of us would be very much amazed if we could see our props and how we are making them of almost everything around us. May God teach us to lean only upon Him.

In Job xvii. 11, we read, "My purposes are broken off." Yes, He breaks our plans. There are those who make such beautiful plans, and then they

take them to the Lord to bless them. Someone said once, "I used to make the plans and take them to the Lord and ask Him to put His 'yes' to them, but now I take the sheet of white paper and say, 'Lord, please fill it up, and I will put my name to it.'"

It is not pleasant to have our plans broken; but how can we be in His Hand to have Him work out His will through us, until we are truly pliable?

Some of the children of God sometimes think that such and such a plan is the "will of God," and all the time their own wills may be bent upon that plan, under the idea of it being the will of God.

Let the Lord break all our plans, and teach us how to smile as they are broken.

Again, look at 2 Chron. xx. 37 (R.V.), "The Lord hath destroyed thy works." He breaks our idols, our snares, our plans, our props, and now we see He breaks our works. It is necessary, and oftentimes we feel it to be very hard. But let us say to Him, "Whatever is of myself in this work, break it, Lord, to make room for Thy work."

Notice, again, the instruments that the Lord uses in breaking us. "Thou hast sore broken us in the place of jackals" (Ps. xlv. 19, R.V.). "Thy hand presseth me sore. I am . . . sore bruised" (Ps. xxxviii. 2, 8, R.V.).

Sometimes He breaks us by letting the devil buffet us; by allowing others to be instruments; and sometimes by His own Hand. Sometimes we are broken by the Cross of Calvary being made real to us by the power of the Holy Ghost, and this is the true place of breaking—broken with Him upon His Cross.

Finally, let us notice some of the results of the breaking. "Then shall thy light break forth as the morning" (Isaiah lviii. 8). "In the wilderness shall waters break out" (Isaiah xxxv. 6). "Thou shalt spread abroad on the right hand and on the left" (Isaiah liv. 8, R.V.). "With thee will I break in pieces" (Jer. li. 20).

When we are broken, the life streams from the Risen Lord, to Whom we are united, will break out through us to others.

If you are to-day a poor broken vessel, just remember that you are in the place where Christ can do His mightiest work. You are in the very spot where the Master can step in and work mightily through you. Do not be discouraged through His breakings. "The sacrifices of God are a broken spirit."

JESSE PENN-LEWIS.



## To Our Readers.

My dear Friends,

The word "basic" has come into prominence in recent years in an effort to simplify language and other things—principles, for example—so that simple folk shall not be troubled by a multiplicity of words or ideas, which may confuse rather than simplify their efforts to reach a decisive and correct conclusion.

It is with some surprise, but great joy, that I have found the *Basic English New Testament* of the greatest value in helping many to hear God speak to them in terms which they readily grasp. The well nigh archaic language of the King James version is so familiar to most of us that it is almost a means of grace; and we hardly realise that many new readers are confused by it and find it difficult to grasp. For such as these, we need a great simplicity in presenting the "basic" truths of the Gospel.

Can we not also so state the "basic truths" for which "The Overcomer" exists, that the simplest believer may have a firm grasp of the issues involved, and take his place in the ranks of those of whom it shall be said, "They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

I well remember Miss Leathes' illustration of this victory in the life of an old charwoman, besotted with drink, yet taught by Grace to reckon herself dead indeed unto sin, but alive unto God, in that newness of life which gave her victory by the blood of the Lamb. And it is ordinary men and women, new-born into the family, who need a like overcoming grace, and need it badly.

Any stereotyped phraseology by which we may, as speakers and teachers, seek to guard ourselves from inaccuracies may prove to be a hindrance to such rather than a help.

In these days of tragedy and distress, therefore, when lives are uprooted and faced with issues in youth which would baffle the normal experience of mature years, we need straightforward, easily understood phraseology.

The ring of certainty sounding through life's fog.  
The message of victory for weak men because He is strong.

Victory now.

The overcoming by the Blood of the Lamb available for the weakest believer to-day, in the fighting services, in the factory, at home.

The fact that, "In all these things we are more than conquerors through Him that loved us." Shall we not seek the guidance of the Holy Spirit to state these basic facts of the victory of Calvary so that our message shall be plain to all to grasp.

I cannot close without referring to Mrs. Spencer Johnson's passing, of which I only recently heard. It leaves her many friends among us with a real sense of loss. For long years she laboured with us in the work at Eccleston Hall and elsewhere, and we offer our brother, Mr. Spencer Johnson, our deep sympathy in this parting.

May the Lord take each of us in His hands, to a centre from which the light goes, where we are we being in the way and He leading us and blessing our service with that simplicity, wisdom and power which come from Him alone.

Yours in our certain Hope,

BERNARD W. MATTHEWS.

Bermuda.

May, 1944.

### His Restraining Hand.

LAST night a severe thunder storm broke over the camp where I am stationed, during the course of which one of the buildings was damaged, and as I lay watching the vivid flashes of lightning, and listening to the majestic rolling of thunder, I was filled with awe and joy because of the greatness of our God. My mind went back to the story of Job. "A great fire," runs the servant report, "is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee" (Job 1, 16, m). This disaster was the work of Satan, but only by the express permission of God, who has said: "Behold, all that he hath is in thy power only upon himself put not forth thine hand" (Job 1, 12). Then I thought of the raging of the element as the storm burst over the Sea of Galilee, and how "the waves beat into the ship, so that it was now full; and of the overwhelming fear expressed in the despairing cry of the disciples, "Master, cares thou not that we perish?" (Mark 4, 37-41). How glad Satan would have been to encompass the destruction of these men chosen by God to form the nucleus of the early Church; but he has to reckon with the serene Presence of One before whom he is powerless, and at whose command "Peace be still" . . . "there was a great calm."

Then came triumphant assurance.

The storms of war have struck our generation with unparalleled fury; and it sometimes seems that the waves of unbelief, and materialism, and the rising tides of self-sufficient Christless ideology must sweep the Christian Church out of existence. But nothing can pass the restraining hand of our God—or overflow the bounds set by His Will. "Why do the nations tumultuously assemble; and the people imagine a vain thing?" inquired the Psalmist seeing nothing around him but the apparent victory of evil. Then his eyes are turned to God's answer, "Yet have I set my anointed upon my holy hill of Zion. . . . Thou shalt break with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (Psalm 2, m). This Psalm formed the basis of a plea made by the early Church for boldness, when faced by the uprising of what must have looked to them irresistible opposition. And boldness was given, and a united Church became a force for God, not indeed as being able to reform the world, but empowered to fulfill her commission to break the chains of Satan by which individual souls were

(Continued on page 25)

## Victorious Humility.

### A Lesson from the Story of David and Goliath.

Rev. E. W. Moore.

THE combat of David with the Philistine was not a mere hand-to-hand encounter, such as in ancient days often decided the issue of a fray. It was all this, but it was more: it was, on David's side, "a fight of faith." David here is the man of faith personified. His battle is fought, his victory is won, by faith and faith alone. And hence its value and interest for us. It may help us to see in this encounter a living illustration of the words so familiar to our ears, "Fight the good fight of faith." Few, when they readily admit that in all difficulties we must look to Jesus, and that in our own strength nothing can be done, seem to understand what such expressions really mean. The depth of them they have not fathomed, the heart-ploughing they involve they have not known. To them they are pious words, but little more. They have not learnt as yet how contrary to all that is of nature in the believer is the exercise of faith. Let us, then, look at David's faith, that we may see what is essential to a faith that is genuine, and notice, first (a), the *humility* which is involved.

"What is the first thing in religion?" said some one long ago to Augustine. "Humility," was the reply. "And what the second?" "Humility." "And what the third?" "Humility." Pride is the great hindrance to our progress. In speaking of it, the same divine said truly, "That which first overcame man is the last thing he overcomes. It is the want of humility that lies at the root of many a Christian's slowness to believe." "How can ye believe," asks the Saviour, "which receive honour one of another, and seek not the honour that cometh from God only?" (John v. 44). But what is humility? There are many forms of mock humility abroad which often pass current for the true. Is it humility to be always dwelling on our natural corruptions, and excusing ourselves on the score of them from obedience to God's commands? I trow not. These self-reflective acts, in proportion as we indulge them, show that we are not as yet truly and constantly humble. There lurks in them a subtle self-complacency which we may not suspect, but which is like nothing so much as the morbid desire from which some invalids suffer to be always reverting to the symptoms of their disease! True humility will not allow us to be occupied with ourselves, but always and exclusively with Christ. To sink ourselves, to deny both sinful self and righteous self, to be willing to be out of sight, as the Apostle put it to be "buried with Christ," so that henceforth we "live out of another's life, act from another's strength, and rejoice in another's righteousness," this is to be humble. It is not that we lose our personal identity. We retain our individual will. But we retain it that we may have the privilege of obediently surrendering it to Christ.

"Our wills are ours to make them Thine."

This was the humility that characterised David, and therefore it was not difficult for him to confront the Philistine. He could trust God to fight for him, for he was content that God should be All, and that he should be nothing. He went down to the arena, not to exhibit his prowess, but at the bidding of Jehovah; not as David, an aspirant for fame, but as Jehovah's representative; not depending on his skill as a representative, but as a conscious instrument in the hands of the living God.

The same spirit of humility had shown itself in him earlier in the day. He had to bear the taunts of his brother in the camp before he met the enemy in the field. But the jeering of Eliab did not succeed in ruffling his spirit. "What have I now done; is there not a cause?" was the only answer he returned to his brother's sneers. Sights and reproaches will not distress the Christian who is truly humbled. It is good that pride should be wounded, and that self should be mortified, and that all that is of the old Adam in us should be nailed to the tree. Let us no longer know ourselves, our interests, our ends, our ease, our glory, our life, but be willing henceforth to live only to Him who died for us and rose again. Christ is our real Life, and the severest trials which reveal Him in us more clearly are blessings in disguise. Hand in hand with humility, faith will always be found—

(b) *Its discernment.*—David at once perceived the true issues involved in this vain-glorious challenge of Goliath. He saw that its defiance was really directed not so much against Israel as against Israel's God. And so as he went down to the battle he did not compare himself with Goliath, but he compared Goliath with Jehovah. Goliath might be a very formidable foe to David, but neither Goliath nor a whole race of Goliaths could be formidable to David's Lord. *And it was Jehovah, not David, who was the real combatant.* In anticipation of the great Apostle, and by a slight accommodation of his famous summing up of Christian living (Gal. ii. 20), David might have said, "My strength is not the strength of nature but of faith. I am about to fight, yet not I, but Jehovah fighteth with me, and for me, and the fight that I am about to wage, I fight by depending on Jehovah who has loved me; and has given Himself to me." The words he actually employed show how completely he felt himself to be merged and lost as it were in the overshadowing presence of the Lord. "Thou comest to me," he cries to his enemy, "with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." It is impossible to over-estimate the importance of

understanding this truth which David so fully grasped, that "the battle is the Lord's." "You say," writes Romaine, "you believe Christ an entire Saviour, but in practice you refuse to accept Him as such. You say, Christ can make me holy; but your idea is, if you examine it, *Christ and you working together, you fighting, Christ assisting*; the result is your corruptions rise more than ever. . . . Perhaps you believe that power to subdue sin comes from Christ, and thou art expecting it from Him; but hast thou not some legal dependance, some *notion of thy own working together with Him*? Search and see. Dost thou commit All to the Lord, who is to do all and in all. *Is the whole battle left to Him*? Wisdom, courage, armour and strength, and patience, and victory, are all from the Lord.

If thou art not doing this simply, thou art not living by faith on Christ, but thou art fighting in thine own strength and depending upon some inherent stock of grace or knowledge or experience." What a revolution would take place in the experience of many Christians if words like these were really believed and acted on. Despondency would give place to praise. Difficulties that now appear insurmountable would be overcome. The promises and commands of Scripture would be lighted up with new reality. The resources of the believer would be seen to be the resources of God Himself, and the joyful exclamation of the soul would be—"Though an host should encamp against me my heart shall not fear; though war should rise against me in thine will I be confident." (Ps. xxviii. 3.)

1 Cor. 15:57.  
Victory, Christian.

## Victory Through Christ.

Hugh E. Alexander.

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ."—1 Cor. xv. 57.

**A**T the end of this unique chapter—1 Corinthians 15—which treats of the bodily resurrection of our Lord Jesus Christ, the touchstone of our faith, we find this verse: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." The victory which our Lord obtained is then a gift which He offers us, and is founded on His finished redemptive work. It should be set in contrast with the LAW, which reveals at once the inexorable commands of God, as He communicated them to Moses, and the total incapacity of man to please God and meet His demands. Shall we then examine its scope in detail?

**FIRST:** Victory is offered us in that which concerns sin, and consequently the condemnation which rests upon us on account of our sins.

The Apostle Paul sums up the experience of man in face of the Law which reveals the holiness of God, in these words, "Now, we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." (Rom. iii. 19.) By nature that is where man is. The man who is religious, but unregenerate, stumbles at this truth, for if he accepts it he must acknowledge the absolute insufficiency of his own works, the defilement of his own righteousness, and the enmity of his heart towards God. He is offended at what the Word of God tells him, because it wounds his pride and his pretensions.

But from the moment when man takes his rightful position before God, confessing himself guilty and helpless before Him, the Word says to him: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God; being

justified freely by His grace through the redemption that is in Christ Jesus; Whom God hath set forth to be a propitiation through faith in His blood. (Rom. iii. 21-25.) That is why "There is therefore now no condemnation to them which are in Christ Jesus." (Rom. viii. 1.)

The Word of God then places sin in face of the Divine work, through which alone is salvation possible. By His death and resurrection Jesus Christ gained the victory, and this victory is offered to us purely as a gift of His grace. So that it is by faith in the expiatory sacrifice of Calvary that the believer is able to say, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

**SECONDLY:** Victory is offered us in that which concerns our terrible enemy, the devil, and all his works.

No enemy has been left alive on the battle field of Golgotha. The victory there gained, affects the kingdom of darkness, all the works of the devil, all the satanic spirits and principalities. At the cross the "Seed of the woman" met in mortal combat the serpent himself, and all his hosts. If the Seed of the woman had his heel bruised, the serpent certainly had his head shattered. Total victory was won over the kingdom of darkness. Satan, his demons and all his works, have judicially received their death blow through Jesus Christ crucified and risen again. He who had the power of death was struck impotent, and all his principalities and dominations openly displayed stripped of the power at Calvary.

The believer has therefore victory over Satan and his kingdom, in a world where this defeated enemy knowing that his time is short, seeks in vain to destroy all that belongs to his divine Rival, all that God has given to men and all that concerns the unequivocal proclamation of the gift of victory which is in Jesus Christ. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

*THIRDLY: The victory of the cross affects, moreover, all that concerns sin in us.*

The Lord Jesus vanquished on the Cross such enemies as the flesh with its passions and lusts, sinful heredity, and inclinations and impressions received even unconsciously, and gives us His victory experimentally.

In fact, it is ourselves that Christ carried to death on the cross. Our self life with all its capacities and susceptibilities, its subtle self-seeking, its hypocrisy, its duplicity—all this has been nailed to the cross. This self-life which can so glibly appear religious and deceive others; this self-life with its thoughts, its plans, its will contrary to that of God, has only one remedy, namely, death—the death of the cross. It is this self-life which is the ground where all that which opposes the growth of the Divine life in us, takes root.

At the cross we see ourselves in Christ, crucified, and by His resurrection we see Him in us, risen. It is thus, at the moment of temptation, when the world, the flesh and the devil assail us, for we are tempted right to the end, that we may conquer and exclaim, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

How many Christians struggle, independently of this gift of redemptive deliverance of the cross. How many have not understood that deliverance from self is a victory, and that the victory is a gift.

*FOURTHLY: He has borne on the cross our cares, our infirmities, and our anxieties.*

When cares threaten, we no longer need bow beneath the weight of them, but this hymn of praise may fill our hearts: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

How many Christians allow themselves to be overcome by their circumstances; how many let themselves be ruled by their weaknesses of temperament? They thus live entirely outside the victory of Calvary. Does not the cross deliver us from all these things which mar our spiritual life and cripple our spiritual activity?

The victory of the Cross is absolute, it is present and it is effective; and God offers it to us as a gift. For the Christian whose life is yielded to the Lord, all resolves itself into a question of faith, which appropriates this gift under all circumstances, and more and more completely as time passes.

Faith makes its own what the Word of God says, and what the Saviour gives—it appropriates it in the every-day life. In all circumstances it ventures to put to the proof the power and the reality of this gift. Neither sanctification, any more than justification; nor service, any more than peace with God, are the result of our own efforts; but they are the putting to the test of what God has said, and the giving of value to what God has given. A passive and intellectual attitude will not suffice. It is one thing to *know* these things, and another to *have* them.

The cross is a reality, and must become for each

one of us a practical experience, lived day by day, so that the greatness of God's gift may be demonstrated by our transformed lives. Conybeare and Howson render II Cor. ii. 14 thus: "But thanks be to God Who leads me on from place to place in the train of His triumph, to celebrate His victory over the enemies of Christ; and by me sends forth the knowledge of Him, a stream of fragrant incense, throughout the world."

From the life and service of him who grasps this victory—or rather, whom this victory grasps—goes out a stream of fragrant incense which is the effect of His victorious presence in us. Could there be any greater miracle than this? The miracle of Christ manifested in the earthen vessel of our human life, and recognised by men? Is there any more important sign of victory than that enemies even, as in the days of the Apostles, still recognise that believers have been with Jesus?

Finally He also makes us triumph in prayer, in intercession. By the gift of His victory He gives to His weak, timid, powerless children to discover the secret of this promise: "Open thy mouth wide and I will fill it." He promised to His disciples, "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it."—John xiv. 12-14. And here are the greater works; here is the full triumph of Christ manifested by the prayers of His children, their prayers which He inspires, and which He controls.

We need to learn, do we not, the power of prayers made in His name, prayers which invoke His power over all the authority of the enemy? Let us turn in conclusion then to a grand passage from the Old Testament history—II Kings xiii. 14, in which Elisha placed his priestly hand on that of his king. So Christ, the Conqueror, places His victorious hand on our feeble ones, so that the arrows which we send in prayer may truly be the arrows of the Lord's deliverance for the world, the church, souls and our land. With the blessing of the prophet, the king of Israel set in motion the horses and chariots of fire of the God of Elisha.

And so to-day whatever may be the combined powers, the forces which oppose, whatever their apparent strength, there is One, and only One, Who is almighty, and He says to us, "Whatsoever ye shall ask in My name, I will do it."

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

(Published in "Le Temoin," and translated from the French by Rev. B. S. Fidler.)

The Cross set up by ruthless hands on Calvary's hill—or rather the Son of God nailed there—is an eternal and matchless declaration that God can make man's worst proposals serve His best design.—From "China's Millions."

## Some Hints on Guidance.

### *Distinguishing between Impulse, and Sanctified Judgment.*

Thomas Upham.

IT has sometimes been the case, that men have mistaken natural impulses for the secret inspirations of the Spirit, and, in the flattering belief of being guided by a higher power, have experienced no other guidance than that of their own rebellious passions. On the danger of such a state, of which the church has seen too many melancholy instances, it is unnecessary to remark. We proceed, therefore, to lay down some principles, which may be of some assistance in guiding us in relation to this practical and important subject.

(1) The Holy Spirit is very various in his operations upon men; but it will be conceded, I suppose, as a correct principle, that he generally conforms himself in his operations, whatever they may be, to the structure and laws of the human mind. Accordingly, in their conduct and actions—it will be found that he always acts in connection with the powers which are appropriate to such a result; and particularly in connection with the perceptive and judging powers. It would seem obvious from man's mental structure although he is sometimes the subject of a purely instinctive movement, that God designed that the perceptive and judging powers which he has given us should ordinarily furnish the fundamental condition or basis of human action. And if, in his spiritual providence, it should be found to be his practice to guide men in any way not in accordance with this design, he would be inconsistent with himself. "We cannot," says John Howe, "so much as apprehend clearly and with distinction the things which are needful for us to apprehend, *without the light of the Spirit of wisdom*. . . . There is a continual need, through the whole course of our spiritual life, for the using of discrete judgment between what is to be done, and what is not to be done. And in reference thereto, there needs a continual emanation of the Holy Ghost, for otherwise we put good for evil and evil for good: light for darkness and darkness for light. We need the Spirit's help to shine with vigorous and powerful light into our minds, so as to bring our judgments to a right determination."

(2) We may lay it down as another principle, that the Holy Spirit does not, either by his gentle influences, or by those which are more sudden and powerful, so operate upon a person as to guide him into any course which is truly irrational and absurd. Now we know, in many cases, if we should yield to the direction of mere impressions and impulses, especially those which are of a powerful kind, we should be led to do those things which, to whatever test or measurement they might be subjected, could not escape the denomination of irrationality or absurdity. Of such impulses the Holy Spirit can never be the author, because nothing which is really absurd and irrational (we speak not of the mere appearance, but of the reality of absurdity) can come from that source. We know that the Saviour was

full of the Holy Ghost; but we do not read of his being subjected to any operation of this kind. We know also, that the apostles, although they were plentifully endowed with the Divine Spirit, and under his teachings wrought various wonderful works, yet were never at any time made the subjects of irrationalities. We have here, therefore, a mark of distinction, viz., that various irrational and absurd results may flow from natural impressions and impulses, but can never flow from the true operations of the Holy Spirit.

(3) Those impulses and impressions which are from the Spirit of God are of a peaceful and gentle character. They never agitate and disturb the mind, but on the contrary, lay a wholesome restraint upon it. This is the precise state of things which is needed as preparatory to the mind's perceptive and reflective action. The first question of the soul, when it is thus arrested by the true impulses of the Holy Spirit, is, "Lord, what wilt thou have me do?" It pauses; it reflects; it inquires; it reads the Bible; it watches the providences of God; it prays; it asks for the assistance of the Holy Spirit upon its perceptions and reasonings; and it dares not take one step to the right hand or to the left, until all its perceptive and reasoning powers have been exercised, and exercised, too, under the sanctifying guidance of the Holy Spirit. So that, although we may admit that there are sensitive impressions and impulses which are from the Holy Spirit, yet they are not of themselves, when they are really from that right and good source, guiding and controlling principles, but are merely preparatory to the action of such controlling principles, which are to be found in the intellective rather than the sensitive part. And such impressions are to be known by the decisive mark or characteristic which has now been given, viz., they are peaceable, holding the mind in a state of solemn and quiet attention. In accordance with these views, we find the following passage in the writings of Antonia Bourignon: "If the Holy Spirit inspires anything, he will always give time to consult upon it with God."

(4) Impressions and impulses, which are not from the Holy Spirit, but from some other source, such as a disordered imagination, the world, or the devil, are not of that peaceful and quiet character which has been mentioned, but are hasty and violent. In violation of the great Scriptural maxim, "*He that believeth shall not make haste*," the person who is under this pernicious influence thinks he cannot be too quick. He makes but little account of obstacles; he cannot take time for interior examination; he has no open eye to God's outward providences; he is too impetuous, too much possessed by himself or by Satanic influence, to engage in calm and humble prayer for guidance; in a word, he rushes blindly onward just as his great adversary, who is especially interested in his movements, would have him.

(5) When an action is performed, to which we are prompted by a gracious and not a mere natural or Satanic impulse, but which action is not attended with all those good results which we expected and hoped, we are entirely acquiescent. We receive the result without trouble of mind. For instance, we are led, in the providence of God and under the guidance of the Holy Spirit to converse with a person on the subject of religion; and, contrary to our hope and expectation, he coolly and superciliously rejects our message. The result, though painful, does not disquiet us. We leave it calmly in the hands of God. Whereas, a person who performs an action from an impulse which is not from the Spirit of God, and who finds the result different from what he expected, will be likely to experience a degree of unsubmitive dissatisfaction, and to show signs of fretfulness. And I think it a matter of common observation, that Christians who are governed in a considerable degree by natural or any other impulses not divine, mistaking them for a truly spiritual guidance, are, to use the common expression in the case, "always in trouble"—sometimes with the church; sometimes with their minister; sometimes one thing, and sometimes with another; and alas! not infrequently, although they seem to be wholly unaware of it, with the wisely-ordered providences of God himself.

(6) We are continually taught by good men in the Bible, that we ought to be like our heavenly Father, to be holy as he is holy, to be perfect as he is perfect. And I suppose it is the general designs and aim of Christians who are striving after high attainments in holiness, to bear this blessed image. But probably we do not, any of us, conceive of God as acting impulsively and without reflection; as regulating his conduct by the stupid instinct of impressions, without the clear light of perceptive rationality. Similar views will apply to the Saviour. He himself says, John 5: 30, "I can of mine own self do nothing. As I hear, I judge; [that is to say, the communications of the Holy Spirit call my judgment into exercise] and my judgment is just, because [implying in the remark that he was uninfluenced by any suggestions and impressions from self] I seek not my own will, but the will of the Father which hath sent me." Are we not safe then, if God desires and requires us to be like himself, and to be like him, also, whom, in the likeness of man, he has set before us as our example, in saying that a judgment enlightened by the Holy Spirit is the true guide of our actions, rather than blind impulses and impressions?

It will be recollected that we do not absolutely deny the occasional existence of impulses and impressions resulting from the operations of the Spirit of God. *But we can well avoid the conclusion that they are entitled to no influence, and are not designed to have any, except in connection with the subsequent action of an awakened and sanctified judgment.* And it is this view only which can rescue them from the imputation of blindness and irrationality, even when they come from a good and right source.

In conclusion, we would remark, that the doctrine of present sanctification has much to fear from not accurately distinguishing natural and Satanic impulses from the true movings of the Holy Spirit upon the heart. Many, who ran for a time, but who afterwards yielded themselves to impulsive influences which were not from the Spirit of God, have wandered into perplexed and divergent paths. And we would just remark here, that the most interesting and satisfactory illustrations of holy living which have come under our notice are the cases of persons who endeavour constantly to put themselves under the direction of a sanctified intellect; who are willing to do anything and everything for the glory of God; but who feel that they need and must have wisdom. These persons can testify that they are guided by the Holy Spirit; but they can testify also, that the Holy Spirit does not require them to do anything which an enlightened and sanctified intellect does not appreciate and approve. And hence their course is marked by consistency and sound discretion. They are not different men at different times, on whom no dependence can be placed. It is such persons that truly sustain and honour the blessed doctrine of holiness; presenting before the world the mighty argument of consistent holy living, which unbelievers cannot confute, and which the wicked and the envious are unable to gainsay.

Note.—This article is extracted from a book "Principles of the Interior or Hidden Life," by T. C. Upham, published in 1858. It is, of course, out of print, but a second-hand copy if one can be found would well repay I think.—Ed.

(Concluded from page 20.)

shackled, and to show forth far and wide "the praise of His glory."

What reason have we then for fear? We may see more furious efforts yet of the hosts of darkness to exterminate the Christian Church—but "God is our refuge and strength," and it is written of Him, "Surely the wrath of man shall praise Thee: *the remainder of wrath shalt Thou restrain*" (Psalm 75, 10). There is another promise, too, that stands for ever: "I will build my Church; and the gates of hell shall not prevail against it" (Matt. 16, 18), and this promise was made by the Victor of Calvary, who, "When he had purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1, 3). Old John Newton has given out of the depths of his experience many a ringing battle cry to succeeding generations of Christian warriors, and in conclusion I want to leave this one with you.

"Against me earth and hell combine,  
But on my side is power divine.  
*Jesus is ALL, and He is mine.*"

May God strengthen our hearts to "withstand the evil day," and open our eyes that we may endure "simply fixing our gaze upon Jesus." (Heb. 12, 2, Wey.)

J. C. M.



## Outlook for Prayer

**S**TRENGTHEN ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, 'Be strong, fear not; behold, your God will come with vengeance, with the recompence of God, He will come and save you.' Isa. 35, 3-4 (R.V.)

"He doeth according to His Will in the army of heaven, and among the inhabitants of the earth: and none can stay His Hand, or say unto Him, 'What doest Thou?'" Dan. 4, 35.

As one contemplates the world outlook for prayer to-day, one is apt to become utterly nonplussed by the multitudinous needs that arise to claim immediate attention. In the review of a book called "Christian Europe To-day," by Dr. Adolph Keller, there is a passage that is most revealing, for the writer takes no superficial view of the problem that troubles Europe. "It is something that goes much deeper than the war," he declares. "Human nature and the human mind seem to be at grips with some dark and incomprehensible power which we can neither understand with our intellect nor reach with our imagination, nor dominate with our will, nor do we know exactly what to do with it. There is a battle between 'Logos' (the Divine Word) and 'Mythos' (myth or mythical), and mythos presents itself not as a negative secularism, but as the uprising of irrational, demonic forces, with which no mere moral philosophy can cope."

We are now arriving at what may prove to be the most stupendous and crucial juncture ever faced by our Nation, or one might go further and say, by the whole world of mankind. We shall do well to remember Joshua's God-given command to Israel on the eve of the crossing of the Jordan, "When ye see the Ark of the Covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it . . . come not near unto it, that ye may know the way by which ye must go, for ye have not passed this way heretofore." (Joshua 3, 3-4.) The reason for these orders would appear to be that they must follow, and none must attempt to go before or outstrip, the direct leading of the Ark. God alone knew the dangers that beset Israel as they entered Canaan, for behind the Canaanites were massed Satan's unseen forces, equipped and empowered with all the superlative craftiness and evil strategy of the dragon from the abyss. It was after the crossing of the Jordan that the Heavenly Captain appeared to Joshua to take supreme command of the armies of Israel. *Implicit obedience to their Divine Captain and to the written Word delivered to them by Moses was necessary if they were to know absolute success.* Even Joshua must become subservient to the orders of the Divine Commander-in-Chief.

The acute problems of our day are such that they may well puzzle and perplex the most astute and far-seeing of our leaders or world statesmen. We are praying and believing for victory, and for the finish of this awful war. And we may surely bring

to God our very strong reasons for its quick close. But when our prayers are answered concerning the close of the war, what about the future?

We have been deeply interested in reading the accounts of the deliberations of the Prime Ministers of the various Dominions who met in London recently to discuss broad outlines for rebuilding the world after the war. We were glad to hear of their absolute unity on all matters under discussion. "Britain and the Dominions," declared Mr. Churchill, "will do everything to ensure lasting world peace." We are certain they are absolutely sincere and that they will work unceasingly towards this end.

But why no mention of God, and of the wonderful deliverances which we have already experienced? Our hearts were sad as we read through these speeches. We give all the credit due to these men who have borne the tremendous burden of responsibility, and who have taken such long and hazardous journeys to consult together concerning such momentous matters. But why is it they are blind to the real issues? How can they for a moment imagine that any mere human efforts, no matter how sincere the motives, will be sufficient to rebuild the world anew and put right the awful confusion and terrible havoc caused by this present conflict? Is it all going to be settled by a new "League of Nations?" Do any of us really realise that the worst of human passions have been stirred into activity during this four and three-quarter years of war and hate; Satan has come to the point when he will attempt to seize world dominion, for he knows his time is short and his doom certain. He will surely muster all his available resources, both the invisible forces at his command, and his visible agents to achieve this objective.

Let us pray that our Generals may know how to seek counsel, as did Joshua, from the Divine Commander-in-Chief. Pray especially that their minds may be clear, that they may neither make false moves, nor fail to strike at the right moment. Pray for God-given discernment, and that they may be forewarned against all the underground workings of the foe. It is true, as it was in the case of Israel when they entered Canaan, that we have not been "this way heretofore."

What may be the dangers before our Armies in France and elsewhere we cannot at present foresee, before this message reaches you much may have happened that will surprise us. We do praise God for the message from our King that our Nation should pray and that continually. But God is looking to-day to the praying groups of prayer warriors. It may be only the twos and threes who meet together, and it may be they are often beset with great difficulties; but they know how to reach the Throne, and they are standing for God's Supreme Will to be done, and that when victory is achieved the Glory

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shall be given to Him alone. Praise God, He still has His 800 as in Gideon's day, those who will stand each man in his place, with their eyes directed only and entirely on their Captain.

Our God is marching on towards the accomplishment of His Divine Purpose, "purposed in Christ Jesus before the foundation of the world." Let us not waver, even though things may appear to get worse, and complications arise on every hand. Let us stand our ground deeply rooted into Him, faithful to the end, if we would win the crown and hear His "Well done." "Looking unto Jesus, the Author and Finisher of our faith." We may be faint, like Gideon's warriors, and become weary, but we will still be pursuing, and as Amy Carmichael has said, "We will not relinquish our sword till we lay it down to take our crown."

E. M. LEATHES.

## A Bible Study

on

ROMANS VI. 7-11

### FOUR RECKONINGS

#### I. TWO OF GOD'S RECKONINGS—

1. Concerning His Son and Sin .. 2 Cor. 5. 21
2. Concerning the sinner and righteousness .. .. Gen. 15 6

#### II. THE BELIEVER'S TWO RECKONINGS—

1. Concerning sin .. .. verse 11
2. Concerning God .. .. verse 11

**Divine Reckoning.** God's thoughts are not ours, neither His method of reckoning as man's. For instance, we put the letter O, which stands for nothing, under the figure 1, and according to man's reckoning it is still 1, but God makes 2 of it—my NOTHING put under Christ's EVERYTHING, and what a change!

**Influence of Thought.** It is a vital matter how we reckon ourselves up. Our private thoughts about ourselves have far reaching issues. It is a law in life that our character never rises higher than our thoughts: "As a man thinketh in his heart, so is he." The thought that I make of myself is the thought that makes me.

**Counted as Sin.** The Lord Jesus had no sin, yet he was counted sin for us. God counted Him as sin.

**Counted Righteous.** Abraham had no righteousness, yet because of his faith, God counted him righteous.

**Dead to Sin.** The believer is dead, died in Christ, and he must regard himself as such, and this is "a calculation based on fact." "But sin is not dead to me," you say. Quite so. The Apostle does not say that sin is dead to you, but that we in Christ are dead to it, and that we are to keep on reckoning

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this to be so. Note the present tense, Rotherham's version is, "Be reckoning." SIN WILL RING UP YOUR SOUL, BUT YOU ARE TO BE AS THOUGH YOU ARE DEAD AND NOT REPLY.

**Dead to the World.** A reckoning of the believer concerning God. Become absorbed in God, and you will be dead to the enticements of the world.

ROBERT LEE.

### Consecration.

What is Consecration? It is Death! John xii, 24, tells of the awful solitude of a soul who refuses the death to self, which is the only way to the fruitful life. "It abideth alone." But what is death to self? It is seeing God. Three times we read in Scripture of those who were transfigured, and each time it is in connection with death. Moses' face shone as he came down from the Mount, bearing the law which convicted unto death: Jesus was transfigured while speaking of His coming death: and Stephen was transfigured as he was enduring actual death. To die is to be transfigured: to be transfigured is to die.

Are you willing for death? Are you ready for consecration, *which means death*? Surely we may, and will trust Him for the continuous "seeing God," which is continuous death to self.

C. A. Fox.

### "Just Touching."

My desultory toil  
All futile seemed, and fast  
The thronging duties pressed  
Till I was sore downcast  
So much there was to do,  
And oh! so little done,  
'Ere set of sun.  
Then messenger of cheer,  
God sent in love to me,  
For hov'ring blossoms o'er  
I saw a honey bee.  
Full light it touched the flowers,  
Now here and now away,  
It seemed at play.  
But at its every touch,  
Unconsciously a grain  
Of life it left behind,  
And forces set in train  
Which fruitfulness produced,  
And miracles were wrought  
By it unthought.  
So now my God I pray,  
That contacts made for Thee,  
May never fruitless prove,  
But surcharged like the bee  
With life, potential life.  
May souls I touch be won  
For Thy dear Son.

Jennie B. Logan.



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p. 30

"And the hostile princes and rulers He shook off from Himself, and  
**BOLDLY DISPLAYED THEM AS HIS CONQUESTS**  
when by the Cross He triumphed over them." Col. ii, 15 (Weymouth).

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**Correspondence.**—All letters relating to "The Overcomer," and all orders and correspondence for the Book Room, should be addressed to: THE MANAGER, OVERCOMER BOOK ROOM, "CARTREF," WESTBOURNE PARK ROAD, BOURNEMOUTH, ENGLAND. Letters to the Editor should be sent to the same address, with a stamped envelope enclosed if reply is needed. (Foreign correspondents excepted.)

**Remittances** of every kind should be made payable to "The Overcomer Literature Trust"; and money orders payable at Bournemouth, England. Centre Distributors are at liberty to accept contributions from those who receive the paper, and forward them to the office quarterly.

**Change of Address.**—No alterations can be made during last fortnight before issue, when all the wrappers have already been prepared. Readers are asked to assist the workers by care in this matter. Please give OLD ADDRESS as well as new.

**AUSTRALIA.** The "Overcomer" may be obtained from Mr. H. P. Smith, The Keswick Book Depot, 315, Collins Street, Melbourne.

## LONDON MEETINGS

at Eccleston Conference Hall,  
Eccleston Street, Victoria, London, S.W.

October 5—Quarterly Conference: 11 a.m., 2 to 3.15 p.m.  
Ministry by Members of the Council.

November 2—Day of Prayer, 11 a.m. to 3 p.m.

December 7—Day of Prayer, 11 a.m. to 3 p.m.  
Led by Miss Leathes.

The Overcomer Literature will be on sale at the Bookstall.

Mid-Monthly Prayer Meeting, 3rd Thursday, led by Miss Gravatt, 12 to 1.30 p.m. will be held at 146, Queen Victoria Street, E.C. (by kind permission of the B. and F. Bible Society). Note dates: Oct. 19 and Nov. 16.

## TO READERS IN THE U.S.A. AND CANADA.

Our Price List in American currency is now very out of date. Because of the fluctuating state of exchange, it is not possible to print a new one, but if the amount in British money is stated to the Postmaster at any American or Canadian P.O., he will make out a Money Order for the current sum. Dollar bills may be sent, in which case literature to the value of the prevailing rate of exchange will be forwarded. \$1.00=4 shillings, in normal times.

Cheques on American Banks do not realise their full value in England.

Money Orders should be made out to:

"The Overcomer Literature Trust," and PAYABLE AT BOURNEMOUTH, England.

## Book Room Notes.

**New Literature Available.**—At the suggestion of one who has been a reader of the "Overcomer" for many years, an article by the Editor, which appeared in the magazine in 1940, has been reprinted as a leaflet. The title is, "The Power of Weakness," and the price 1/- per doz.

A booklet, "Some Foundation Principles of Bible Study," also by the Editor, specially prepared to assist young Christian workers, is also included in the Book List for the first time.

**Motto Card for 1945.** May we repeat our request that those of our readers desiring to purchase Motto Card for 1945 will send in their orders as early as possible, so that the work of preparation of the January "Overcomer" may not be interrupted. (For particulars of the Motto Card see Book List.)

It will greatly assist our office staff if readers sending money orders, would kindly state in their letter the official number of the money order they are remitting.

**A Special plea for your help in prayer.**—A paragraph from a letter recently received in the Bookroom reads as follows: "Only this year through reading 'The Cross and Its Message,' by Mrs. Penn-Lewis, my eyes have been opened, and Romans vi has become *experimental* in my life. Heretofore it was a mystery to me how to reckon oneself dead when there was every evidence of life. The Spirit Himself revealed the truth. . . ." We do most earnestly ask our readers to join us in prayer that such cases may be multiplied, and that the ministry of the "Overcomer" in every department may be God-planned, and such as the Spirit of God can employ to do His great work of *revealing* the things of Christ to those in need.

## Prayer Meetings.

We are glad to call attention to the following meetings for prayer and fellowship, arranged by some of our readers:

**Birmingham:** Bible Witness Fellowship, "Kelvedon," Frederick Road, Wyde Green. First and Third Wednesday at 3 p.m.

**Cardiff:** Weekly Meeting for Prayer, Thursday at 3 p.m. at Y.M.C.A. (Room 1). Leader: Pastor E. Ellison, 3, Ban Buildings, Clifton Street, assisted by other local Ministers.

**Isleworth:** For particulars of arrangements, please enquire of Miss Gravatt, 37, St. John's Road, Isleworth.

**Isle of Wight:** Prayer Meeting every Saturday, 7.30 p.m., at 42, Carisbrooke Road, Newport.

**Liverpool:** Monthly Prayer Meeting. Third Wednesday at 3 p.m. at 55, Granby Street, Princes Park.

**Manchester:** No meetings until further notice.  
Enquiries: Mr. W. Astley, 33, Moorland Road, Didsbury Manchester 20.

**Thames Ditton:** On the First Wednesday of each month, at Weston Park Cottage, Weston Park. Bible Reading by Rev George Harper, and Prayer. 2.45 p.m.

# THE OVERCOMER

"Power to Multiply."

"Surely blessing I will bless thee, and multiplying I will multiply thee."

—Hebrews vi. 14.

**W**HAT is the blessing of Abraham but power to multiply? And if we be Christ's, then we are Abraham's seed. The glory of God is to multiply life around Him. So the blessing of God upon us is the privilege and power of giving forth life around us.

Now, shall we see the way Abraham was brought into this blessing? The place of blessing is Mount Moriah, the place of sacrifice. If you want Abraham's blessing, you must learn Abraham's sacrifice. I want to point out four things from Gen. xxii, 1-18 (read the passage through):—

- (1) The knife the sign of death.
- (2) The fire the power of the Holy Ghost.
- (3) The sacrifice needed.
- (4) The Lamb provided by God.

(1) *Why was the knife needed?* Abraham had a God-given life, but it was a life under the power of sin. In giving up the life of Isaac, Abraham virtually gave up his own life, for Isaac was dearer to him than life. Isaac must die.

Death means two things. First, the acknowledgment that sin is in everything; that all our God-given powers and even life are tainted with sin. Here is the mistake that Christians make. They are clearly converted to God, and even think that all they have can be used by Him and for Him. But we cannot serve God with our human powers, subject as they are to sin. God says, "Give them up to death, and I will return them to you a thousandfold."

Secondly, death means utter surrender to God. To give up my will wholly to God, to live every moment in the will of God. My pleasure, my life, my will, my all I lay at the feet of God, to die to all but the will of God.

Beloved, until we understand the meaning of "the knife" we can never have Abraham's blessing—"Power to multiply." God says, "If thy right hand offend thee, cut it off." "The word of God is . . . sharper than any two-edged sword"; let it cut deep. Abraham surrendered to death his son and all his clings to that son. As far as he could go, he had to go, for God to see his absolute surrender. Are you ready to say "all"? Let the knife cut deep. Let everything die if He demands it.

(2) *The fire.* What does the fire do? The fire comes and changes black, hard coal into its own beautiful nature. It changes it into flame, and lifts it heavenward. The eternal life of God is fire.

Heaven is full of fire. The old saints saw God surrounded by fire. Without the fire, the slain sacrifice upon the altar would become a mass of corruption. Fire turns the sacrifice into a fiery flame, and lifts it to God. Let God use the knife. Then will come the fire by the Holy Ghost. Why are the workings of the Spirit so intermittent in Christians? Because the Holy Ghost is not free to work in us fully until we know the death of Christ. Die utterly to your own life; then will come the fire.

(3) *Look now at the sacrifice needed.* Isaac said, "Where is the lamb?" and Abraham did not dare to answer. Isaac was ignorant that it was himself. So often are we. We are so content, so satisfied, so ignorant of God's claims, that we do not even ask, "How can I become a whole burnt offering?" "I beseech you . . . that ye present your bodies a living sacrifice." Oh! who will yield themselves unto God, and be bound upon the altar in utter surrender?

Some say, "I know I ought, but I am afraid I am not willing. I cannot give up. I have this or that I cling to. I cannot yield my will, my pleasures, my business." Take care, lest it prove some day that you have never given yourself to God at all. Others say, "I want to do it, but I fear to say it; if I dared to do it, I could not carry it out." Beloved, God claims you; He has a right to you. Oh! die to the world and to your own life. I know you cannot carry it out. God is able. God will carry it out if you will but surrender to Him.

Some people enjoy religious addresses like a literary lecture, but I tell you, beloved, it is a solemn thing to deal with God. A solemn thing, but blessed. You say this is "a hard saying"—"hard" to give up the old self-life to have God's life instead!—"hard" to have power to multiply, and to bless, instead of being a fruitless Christian!

(4) *Now think of the Living God who provides the Sacrifice.* Christ bore the curse and the agony. Christ was the Lamb slain. We are baptised into His death. "If we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection."

Come and choose Christ as your portion—"Son of God, let Thy death work in me." God Himself will unite us with Jesus, the Crucified One, and teach us absolute, utter surrender to God.

Mount Moriah is the place of blessing. "Because thou hast not withheld . . . in blessing, I will bless thee."  
Andrew Murray.

## To Our Readers

MY DEAR FRIENDS,

I had an opportunity recently of visiting the ruins of Jervaulx Abbey, and the rather pathetic remnants of past greatness had a profound effect on my mind, which I think must have been shared by the writer of the little guide book on sale at the caretaker's lodge, for his final summing up is:—

"Of the Abbey itself, once so powerful, only a few broken walls, and effaced tombstones remain. *Sic transit gloria mundi.*

The site of the Abbey is one of exceptional beauty, and in its heyday its Abbots wielded immense power, and gathered considerably wealth, which was freely lavished on buildings and their artistic decoration. Great names in plenty were associated with Jervaulx, and for centuries it must have been a meeting place of learning, and chivalry. To-day, "a few broken walls and effaced tombstones remain." Is there not a pointed message for us in this? We live in tremendous days. After a titanic struggle the day of victory is rapidly dawning for the Allied Nations, in fact, by the time this reaches some of you complete triumph may well have crowned our arms. Not only are the names of great leaders in every mouth, but men in all lands are looking forward to seeing a stable edifice of world peace and prosperity built up. And yet through it all I feel I can hear the message of the prophet ringing down the ages: "The voice said, cry, and he said, what shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth: *because* the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: *but the word of our God shall stand for ever.*" (Isaiah 40, 6-8.) It is true, is it not, that "here we have *no continuing city*, but we seek one to come" (Hebrews 13, 14) and with the cessation of hostilities ahead, we need to see with crystal clearness that our commission is the peopling of the "city which hath foundations, whose builder and maker is God" (Hebrews 11, 10) not merely the founding of religious and philanthropic organisations—or even the development of systems of interpretation, and teaching.

The Scriptures speak very plainly about this. Peter, for instance, quotes the passage from Isaiah given above in full, with an addition of His own, "*And this is the word which by the gospel is preached unto you. . . .*" (Peter 1, 25.) Last Sunday, a National Day of Prayer, I went in the morning to a Methodist Church, and listened to a plea that every Church member should do his job in the Church, as he had done fire-watching for his country. But the gospel was not preached, and the name of Jesus only mentioned as an incidental. And yet the might and glory of the Christian Church is the Spirit-taught Gospel of the Cross. "Hath not God" comes the apostolic challenge, "made foolish the wisdom of this world? For after that in the

wisdom of God the world by wisdom knew not God it pleased God by the foolishness of preaching save them that believe. We preach Christ crucified. . . . the power of God, and the wisdom of God (1 Cor. 2, 21-24). The crying need of our day preaching Christ all out; and Ichabod is sure written over every Church or Meeting place where this is not done. The fearless preaching of the Cross is the only means by which work can be done in the hearts of men, which shall abide, and stand the test of fire in the day of His Coming, and long after our civilisation has gone the way of Jervaulx will the Word of the Gospel planted in the hearts of men and redound to the eternal glory of our God.

Let us go one stage further, John tells us: "The world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." (John 2, 17.) It is just here that all man's schemes of reconstruction fail, and that so much so-called Christian teaching and effort misses the mark. It is the curse of human nature that "we have turned everyone to his own way!" (Isaiah 53, 6)—and the Self is the pilot that guides our barque. Christ is the only one who could say truthfully, "Lo, I come to do thy will, O God" (Hebrews 10, 7). But Christ died, and rose again from the dead that He might dwell in our hearts by faith. The hope of eternal life lived in the glory of God is "*Christ in you*" (Col. 1, 27)—and the one hope we have of effectively serving our day and generation, and not merely adding to the crumbling edifices of self-effort is a fact, upon which our lives can be built, namely "I am crucified with Christ: nevertheless I live yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me" (Gal. 2, 20).

We cannot afford to rivet our attention on the stirring events taking place around us, and to be caught up in mere human plans of external reconstruction. We have a great commission to fulfil—and the clarion call to us is surely, "Preach the word: be instant in season, out of season"—and we can well take to heart Kipling's words written after the last war:—

"The tumult and the shouting dies,  
The Captains and the Kings depart,  
Still stands Thine ancient sacrifice  
A broken and a contrite heart."

May your heart and mine be humble, dwelling places from which the Christ of God can move out to do His will in these momentous days, is the prayer of your friend and co-worker.

J. C. METCALFE.

September, 1944.

"St. Paul shows that (in preaching) . . . men must not introduce what they have constructed in their head, nor put forward their subtleties to make themselves important, no, not at all."—Calvin.

# Abundant Life.

By Mrs. Penn-Lewis.

"I am come that they might have life, and that they might have it more abundantly."—John x, 10.

**T**HE Cross of Christ is the place of our deliverance. He leads us to know the power of His death, that we may know the power of His life.

Life is attractive; life is power. The people want life. They must have "life" of some kind, but the life most people seek is just the counterfeit of the reality. Yes, we crave for life, and God wants us to have life; but not the poor, empty thing the world calls "life." *Eternal* life is for us if we did but know it.

In the Gospel of St. John—the Gospel that tells us most of the *Eternal Life*—in chapter i, 4, we read of the source of life. "*In Him was life, and the life was the light of men.*" Link this on to the twelfth verse: "As many as received *Him*, to them gave He the right to become children of God, even to them that believe on His Name" (R.V.).

The souls are dead. They want life. How are they to get life? By receiving Him—CHRIST!

We are perhaps trying to whip up *enthusiasm* for God's work; but only God can give us the real life that overflows. It is *life* we need. The men of science are very clever; but they cannot create life. We may copy the flowers; but we cannot put life into the artificial rose. So each of us may copy Christ; but to be truly like Christ we must have Christ's own life and Spirit in us. To "as many as received Him, to them gave He the right to become children of God." "He that hath the Son, hath life; he that hath not the Son of God, hath not life."

Let us see why we have the right to become the children of God by receiving Jesus Christ the Lord.

"No man hath ascended into heaven, but He that descended out of heaven, even the Son of Man, which is in heaven" (John iii. 13, 14, R.V.). "No man hath ascended into heaven." No; no man can "but He that descended out of heaven"—Christ. This explains His words to the Jews, "Where I am, ye cannot come." He was always "with the Father," even when He walked on earth. They were mystified and said, "What does He mean? Will He go away into a far country?" The Lord went on to say, "As Moses lifted up the serpent in the wilderness . . . even so must the Son of Man be lifted up: that whosoever believeth in Him may have eternal life." At the very beginning of His ministry He foretells His Cross. The Lord Jesus also before He died made certain statements about His death, but He did not explain them. He only said, "Verily, verily," and left them unexplained; but the glorified Lord Jesus chooses St. Paul as a messenger to preach and explain His Cross, and Himself reveals to him the meaning of His death and resurrection.

If we take the interpretation of the Apostle as to

what the death of Christ meant, we may read the passage in St. John's Gospel like this—"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever *believeth into Him* may have *Eternal Life*." At the very beginning of this Gospel we therefore have clearly laid the basis of our right to *Eternal Life*.

"If any man is *in Christ*." "*In Christ*" where? In Christ upon His Cross; in Christ in His grave; in Christ in His life; in Christ, and with Christ, in God.

This is the actual way in which the *Eternal Life* is imparted to us. How many of us stop at the first stage? We say, "*In Him was life*." I have received Him, therefore I have *Eternal Life*." But do we understand that the *Eternal Life* in its full power is only *actually imparted to us* so far as we vitally know the message of the Cross, and accept our position there in Christ?

In John iv. 10-14 we see the next stage of life. "Jesus . . . said . . . 'The water that I shall give him shall become in him a well of living water springing up.'"

Here we see not only the life imparted, but the life springing up within the soul as springs of "*living water*." How much is said about *life* in God's Word. God is the *living* God. The Word of God is a *living* Word. We are given a *living* hope; we are to feed upon the *living Bread*, and here we have the *living* water.

How is it possible for the well to become a river? We have the secret in the intervening chapter. In John vi. 51 (R.V.) we read: "I am the living Bread which came down out of heaven. . . . The Bread which I give is My flesh, for the life of the world." (Here we have another reference to the death on the Cross.) "The Jews, therefore, strove one with another, saying, How can this Man give us His flesh to eat?" The hearers took the Master's words literally and materially, as many of us take spiritual things, and so they got all astray. If we reason and say, like the Jews, "How?" we shall never understand the deep things of God. Luther said, "Faith crucifies the 'how'." The souls who learn to know God are those who do not say "How?" but who say, "God says it, and I am going to trust Him to make it true." The Jews said, "How can this Man give us His flesh to eat? Jesus therefore said . . . Except ye eat the flesh of the Son of Man, and drink His blood, ye have not life in yourselves. . . . As the living Father sent Me, he also shall live because of Me."

Whatever we eat becomes a part of our very life. We eat our food, and it gives us strength for our daily work. So the Lord Jesus Himself teaches us the secret of ever-deepening life; deepening from wells of water into rivers of living water for others. Just here we Christians fail—We want some great



experience that will suddenly change us. Because this "something" does not happen, we get discouraged and crushed. How few of us really know how, steadily, day by day, to feed on Christ until His life in us overflows to others. The conditions are quite clear: "*Ye have not life of yourselves.*" Are we willing to acknowledge this?

The Lord Jesus lived on the Father every moment. He took the position hour by hour. "*The Son can do nothing of Himself.*" Our need is to know day by day how to say, "I have no power of my own—I take Thee, Lord Jesus, to be the supply for this." Thus will the Eternal Life grow strong in us as we assimilate the life of the Living One, and live by Him as He lived by the Father.

Now, in the light of the sixth of John let us read the words in the seventh chapter: "*Out of you shall flow rivers of living water.*" Oh! soul, do you know what God could do through you, if Christ became a living reality to you, and could make you a channel for rivers of living water?

Here is all the fulness of life in God on the one hand, and the need of the dying world on the other. God wants channels. He looks at the world, and the world needs Him; He looks at us, and He says: "Here are my channels; but they are choked up with worldly aims, and full of selfishness. Where can I find channels through whom I can pour life into needy souls?"

John xi. 25 (R.V.) lies next in actual experience. "Jesus said unto her, I am the Resurrection and the Life: he that believeth on Me, though he die, yet shall he live."

At this stage we learn to know the Lord Jesus more clearly in the power of His resurrection. Years after St. Paul had written, "I have been crucified with Christ," he said "*That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death.*"

Many Christians have not seen clearly the difference between the two. There is the position of faith that we have died with Christ, so that Christ may be the living One in our hearts. Then we know the power of His resurrection, but as the power of His resurrection works in us we are led on into the fellowship of His sufferings, "being made conformable to His death."

How are we to understand this in practical experience? There are so many who think if they really knew the power of His life they would feel it, and be conscious of it, for they do not understand that as the life is deepened in us we become increasingly weak in ourselves, but increasingly able to live upon Christ by faith.

Let us emphasise this! As we grow in the knowledge of Christ, and the power of His resurrection, in ourselves we become weak, not consciously strong. We may be perplexed when we came to this stage of the spiritual life, but God gives us the answer that it is death—death in ourselves, that we should not trust in ourselves, but walk by faith moment by

moment, trusting in the God that raised Christ from the dead.

St. Paul writes to the Corinthians about the Lord Christ: "He was crucified through weakness; yet He liveth by the power of God." "For we also are weak with Him, but we shall live with Him through the power of God toward you." Paul's keen spiritual vision is revealed here. He looks at the Lord Jesus in His weakness. In the hands of the men who crucified Him, who would have thought He was the Son of God? They laid Him on the Cross. He was so weak He could not carry His Cross. St. Paul identifies himself and us with Him. He says we are weak with Him. This is where we Christians are missing it in practical experience—we are wanting conscious power, not weakness energised each moment by supernatural power.

Again, in 2 Cor. xii. 9 (R.V.), St. Paul said: "glory in my weaknesses, that the strength of Christ may rest upon me . . . for when I am weak, then am I strong." Thus are we taught the "moment by-moment" life. Just in proportion as God's life increases in us shall we learn the secret of greater dependence, and greater power. Energised by the Spirit of life we learn to cast ourselves in faith upon the God that raiseth the dead.

May the Lord bring each of us to know His life as well as to know His death; and in the power of His death to know something more of the power of His resurrection.

### Outlook for Prayer.

*Many of our readers will be disappointed that Miss Leathes is unable to give us her usual article under the above heading for this issue of the magazine, but here are one or two vital items from her most recent Prayer Letter.*

Pray for God's lonely ones, for many are being scattered and divided one from another, and it is difficult to meet together for prayer and fellowship. It is wonderful how God provides ways and means if we ask Him. Note Mal. 3, 16-17, and that it is said of Anna that "She spake of Him to all that looked for Redemption in Jerusalem" (Luke 2, 38).

Pray that God's children may be delivered from spirit of fear. Through the effects of five years of war, nerves have been strained to the uttermost, let us bear in mind this may not be for want of trust in God, but often proceeds from physical infirmity.

Pray for the finish of this war, and that God shall bring it about quickly in His own way, and for His own glory. In spite of the fierceness of the battle we must never lose sight of the living Christ upon the Throne. To quote from the book of an eminent author, who writes thus: "In the power of the Living Christ upon the Throne we can stand victors in the face of all the powers of darkness. You must never lose sight of the victor. Never allow yourself to look at the enemy so as to blot out your clear consciousness of the person of the victor."



# "Work Out Your Own Salvation"

Philippians 2, 12.

Rev. J. Warren, B.D.

STRABO, the ancient Greek geographer, who lived and wrote in the time of Christ, gives us some account of the once famous silver mines of Spain. The Roman imperial exchequer, he states, was then netting out of them a daily revenue of 25,000 drachmae. When he thus refers to the "working out" of these mines, no reader of his supposes for a moment that he is speaking of the Romans' acquiring of them, but of their operating, exploiting, getting the most value they could out of, what was already securely in their possession. Why, then, in regard to the above Apostolic behest (Phil. ii. 12) should so many of us tamely accept the hackneyed unevangelical exposition that Christian believers are committed to some grim interminable, or at least lifelong, task of achieving or acquiring their personal salvation—in Romish parlance, of making their souls? Surely, the meaning is entirely different. We have here an inspiring clarion-call to us to operate, practise, act out, get the full virtue out of, the salvation already bestowed upon each of us by sovereign grace through faith; amply and thoroughly to draw upon, to educe, to bring into play and action, to utilise and exercise, all its spiritual resources, each for the benefit of his brethren as well as of himself, and for the honour and glory of Christ the Saviour. For the same Greek term is used in both passages—*katergazesthai*, the verb form of it in the Epistle, and the verbal noun form of it, *katergasia*, in Strabo.

Let us have a look at the word *katergazesthai*. Besides here and in Rom. vii (where it is six times repeated), it is found in a dozen places in Paul's Epistles.\* It is always there transitive, always governs an object, and is normally rendered "to work". In English to "work" a thing is a most familiar usage, though we are prone to forget it when reading this text. We work a pump, a typewriter, a scheme. In this passage we have "work out". The "out" is an adverb, more expressive doubtless of thoroughness than of exteriority, as when we wear out a coat, tire out a horse, burn out a candle; this is certainly the case here where "out" represents the Greek prefix *kata*—so that the antithesis, so favoured by some evangelists, between the "working in" of ver. 13 and the "working out" of ver. 12 derives no support from the original. Now every object (be it abstract or concrete or metaphorical) of the verb *katergazesthai*, wherever it occurs in the Epistles is, it may fairly be claimed, already in being, not at all waiting to be acquired (or incurred), but here and now available or liable to be operated on or with, exercised, drawn out, brought into action, enhanced as to its good or

aggravated as to its evil. Antecedently to N.T. times, likewise, Bezaleel is not said to have laboriously acquired the wood which he works out (*katergazesthai*) into carvings for the Tabernacle (Exod. xxxv. 33 Sept.).

Is a gold mine an infelicitous thing whereunto to liken our salvation in Christ? The Apostle would never say so, he who—like his Lord in Rev. iii 18—speaks of its riches in ch. iv. 19 here, as often elsewhere, 1 Cor. i. 5; 2 Cor. ix. 11; Eph. i. 7; ii. 7 ("the exceeding riches of His grace") iii. 8 ("the unsearchable riches"), 16; Col. ii. 3 ("hid treasures"). How untiringly he adverts to the spiritual resources of the Christian! the Word in the knowledge of which we may unceasingly increase; the example of the Lord Jesus (and especially in regard of forbearance); the sense of His ownership of us; His sustaining intercession on high; the assurance of His unfailing promises; the potency of the Holy Ghost, and His accruing fruits! Even a rapid scanning of this brief Epistle proves impressive. We learn of God's sovereign purpose of grace (ii. 13); His peace (i. 2; iv. 7); His "energising" of His people with "the supply of the Spirit" (i. 19; ii. 18); of Christ's pattern (ii. 5); and His imparted resurrection and power and our co-suffering fellowship with Him (iii. 10); of apostolic example (i. 14; ii. 25; iv. 8, 9); of the Divinely bestowed gift of heavenly citizenship (iii. 20); discerning and persuasive inter-Christian love (i. 9, 17; ii. 1); effectual prayer (i. 19; iv. 6); faith (i. 25); joy (the Epistle's keynote); fortitude (i. 14, 29); humility (ii. 3); and liberality (iv. 16)—all crowned with the two great statements: "I can do everything in Him that strengthens me" and "My God shall supply every need of yours."

Truly does Alex. Maclaren say: "Christian people do not sufficiently bring the greatest forces of their religion to bear upon the homely task of curing hasty tempers." Very many sincere Christians know and claim for themselves a very small part of that which God has made possible for us in Christ. Suppose an acquaintance of ours had some time ago been endowed by his multi-millionaire uncle with a Peruvian silver mine, staffed and in full working order, and we observed him, notwithstanding, continuing in the same pinched and seedy condition in which he had been before that endowment came to him, should we not naturally urge him to work out his mine? This is just what the Apostle does here, in the spiritual domain. He is "looking diligently lest any fall short of the grace of God" (Heb. 12, 15, R.V.). Yet who has ever heard a holiness-convention speaker make use of this telling watchword? It has been handed over as a present to legalists and merit-mongers.

\*Rom. i. 27; ii. 9; iv. 15; v. 3; xv. 18; 1 Cor. v. 3; 2 Cor. i. 17; v. 5; vii. 10, 11; ix. 11; xii. 12; Eph. vi. 13. Also James i. 3, 20; 1 Pet. iv. 3.

It remains to be added that "your own salvation" suggests no supplementing of Christ's saviourship, but alludes to the simple, though to them salient, circumstance of Paul's absence, referred to not only in the opening part of this verse, but earlier in i. 27. "Your salvation is completely independent of me and of my whereabouts. Almighty God Himself indwells and energises each one of you. I look to the withdrawal of my personal stimulation proving an incentive to increased reliance on your part, for

His glory, upon His cleansing and sustaining grace alone. Cease ye from man. Let it not be with you as with the Israelites after Joshua's death, or Barak, or the Kings Joash and Uzziah" (Jud. ii. 7; iv. 8; 2 Chron. xxiv. 2; xxvi. 5). "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."

(Extracted from an article in *The Evangelical Quarterly*, April, 1944.

*Appearance, emotional*

## Emotional Experience.

Thomas Upham.

A QUESTION which I feel I often need to ask myself is: "What is the purpose I should keep in view as a Christian worker?" and I suppose that none of our readers will take exception to the answer to be found in Eph. 4, 15. I quote from Weymouth's version. To aim that I myself and those to whom I minister may "lovingly hold to the truth, and . . . in all respects grow up into union with Him who is our Head, even Christ." I think it is most important that we should realise that we may through sheer ignorance miss this objective, and content ourselves to our eternal shame and loss with something less than that which is God's will. The following balanced summary of the way in which it is possible that the intellectual may be convinced, and the emotions stirred, while the heart remains unchanged will help here. In our day the influences, religious and otherwise, working on the minds and feelings of men are legion. We alone can see folk brought into heart harmony with God, and made new creatures in Christ—but we are treading on holy ground, and this is delicate, mysterious work only to be accomplished by the Holy Spirit Himself working through us. We must never rest content with anything less than this—we must understand human nature through and through—and humbly accept the basis of Christian ministry urged by Charles Fox: "The man who will preach Christ *must* be prepared to retire into the shadow of the door that he has opened."—Ed.

The mind exists in the 1, Intellect; 2, Sensibilities; and 3, Will. The doctrine, which we propose to advance on this somewhat difficult subject, may be regarded as implying the admission of two things: First, that the mind, in some important and true sense is departmental; that it exists in the three departments of the *Intellect*, the *Sensibilities*, and the *Will*; and that the emotional or emotive states constitute a distinct and important subordinate division in these departments; and, second, that the operations of the Holy Spirit on the human mind are various; that they may embrace the whole of these departments, reaching and controlling the whole mind; or that, under certain circumstances, they may stop either at the intellectual department or at the emotive division of the sensitive department, producing certain important results, *but leaving others without being realised*.

We proceed then to remark, in the first place, that it is the office of the Holy Spirit to operate, upon the human intellect; and especially by guiding it in the perception of the truth. The mode of the Spirit's operations upon the intellectual part as it is upon other parts of the mind is in many respects mysterious; but the ordinary result of His influences is the communication of truth; that is to say, the

soul, when it is thus operated upon, knows spiritually what it did not know before. But it is not ordinarily to be expected that the operation of which we are now speaking, will stop with the intellect. By an original law of our mental nature the perception of truth, which is the result of an intellectual act, is ordinarily followed by an effect upon that portion of the mind which is usually designated as the emotional or emotive susceptibility; a part of the mind which, as it is subsequent in the time of its action, is sometimes figuratively described "as being of the intellect." The effect upon the motive susceptibility, resulting from an operation on the intellect, will be different at different times and under different circumstances; varying in nature and degree, according to the nature and degree of the truth which is presented, and also, in part, in accordance with its own previous situation at the time of being affected. The truth, for instance, that Jesus Christ came to save sinners, will be attended with very pleasant emotions in one who feels himself to be a sinner, and to stand in need of a Saviour; but will not be likely to be attended with any such effect in one with whom this is not the case. We can suppose, therefore, notwithstanding the general law which has just now been specified, an operation of the Holy Spirit upon the intellect, which is attended with no beneficial, with no sanctifying and saving effect upon the heart. Indeed, there are some cases, where the truth which is impressed by a divine operation upon the intellect is met and rejected in the sensibilities, with feelings of opposition and contempt. But experience of this nature, which meets with no acceptance beyond the intellect, although it may have its origin intellectually in the operation of the Spirit of God, is not regarded as religious experience; and therefore it is not necessary to dwell longer upon it here.

But let us look at the subject a little further. It is well known that there are instances quite different from those referred to. We will suppose therefore, the case of a person who is the subject of a divine operation. Under the influence of this inward operation, he experiences, to a considerable extent, new views of his own situation, of his need of a Saviour, and of the restoration of his soul to God in spiritual union. The operation which has been experienced, so far, is purely intellectual. Of the necessity and value of such intellectual influences,

there can be no doubt; but I believe it is generally conceded that, in themselves alone, they do not, and cannot, constitute religion. But in addition to this, we will suppose that an effect, and perhaps a very decided effect, has been experienced in the motive part, which is its own action is subsequent to that of the intellect. The person has very pleasant emotions. The perception of new truth, as we should naturally expect, gives him happiness; and the perception of its relation to his salvation gives him still more happiness. He is very happy. He begins to speak a new language. His mouth is filled with praise. And others praise the Lord on his account.

But *has* such a person religion, as his friends are very desirous to believe, and are very apt to declare; He has *an experience*, undoubtedly. We are willing to admit that he has a valuable experience—an experience which is naturally preparatory to religion, and is closely connected with it, and looks very much like it. But if the experience stops here, in such a manner as to constitute a merely emotional experience, and without reaching and affecting a still more inward and important part of the mind, as seems sometimes to be the case, we cannot with good reasons regard it as a truly religious experience; meaning by the terms an experience which meets the expectations, and demands of God, and which is saving. It is valuable; it is encouraging; it is closely connected with religion; but it is not the thing itself. We may perhaps designate it as a preparative or incident to religion, without being religion: and although we thank the Lord for what it is, especially in its hopeful relations, it is still true, that the essential and indispensable element of the inward life is not there.

There are mental susceptibilities, which, on account of their being subsequent in the time of their action, may be described as lying back of the emotive part of the mind, as truly as the emotions can be said to lie back of the intellectual part. In making this remark, we have especial reference to the desires in their various modifications—particularly those modifications which are denominated the affections—and to the will. *Any religion or rather pretence of religion, which is not powerful enough to penetrate into this region of the mind, and to bring the affections and will into subjection to God, is in vain.* It is an important fact, and as melancholy as it is true, that a person may be spiritually enlightened and have new views on the subject of religion, and that he may also have very raised and joyful emotions and yet may be a slave to his natural desires. He has not experienced, what every one must experience, who would enter into communion with the Divine, viz., the death of nature. He loves the things of the world more than the things of God. Many, very many, are the instances which can verify this remark. As the result of their *intellectual illumination*, the persons to whom these statements will apply are undoubtedly in advance of that they were previously, and are able to talk fluently on the subject of religion. And in consequence of some prema-

ture application of the Saviour's merits to their own case, they can speak of pleasures and of hopes which they never before experienced. *But only urge upon them the necessity of self-crucifixion*; only touch the idols which they cherish in their inner heart; and they discover at once the dominion which the world has over them still. *God has not become the life of the soul.* At a proposition so necessary to the life of God and so repugnant to the life of nature, the spirit of untamed and almost unmitigated evil, which reposed so closely and securely in their bosoms, will start into existence with features of opposition and malignity altogether at variance with the peace and purity of a holy heart.

In connection with this subject, one or two remarks may properly be made. And one is, that we may probably discover in these principles why it is, that; in times of especial religious attention, so many persons who appeared to be much engaged in religion for a season, subsequently lose their interest, and become both in practise and in feeling, assimilated to the world. Such persons are undoubtedly the subjects of an inward experience; and this experience, in common parlance, is frequently called a religious experience; but it is obviously defective in the essential particular of not having a root. "But he that received the word into stony places, the same is he that heareth the word, and anon with joy receiveth it. Yet hath he not root in himself." Notwithstanding their increased ability and readiness to converse on the subject of religion, and the exhibitions which they make of emotion, sometimes of high emotion, they do not understand what it is to place themselves upon the divine altar. They do not appreciate, and still less so they realise in their own hearts and lives, "the all of God and nothing of the creature."

Another remark is this: We would not have it inferred, from what has been said, that we regard what we denominate emotional experience as being without value. It is true, that such experience is valueless when it stops in itself, and becomes nothing more than mere emotional experience. But though valueless in itself, it is not valueless in its relations; and especially it is not so, when it is followed by those results to which we naturally expect it to lead. And hence we may properly say, in estimating the experiences which the mind is likely to pass through in seasons of religious attention, that it is a matter of some encouragement, when light is communicated to the intellect, though in a small degree. It is matter of encouragement also, and still more so, when we see these intellectual impressions followed by a consentient and gratified movement in the emotions. But the danger is in encouraging those who are the subjects of that which, in a favourable aspect of it, can be regarded only as preparatory to religion. This danger, which is imminent, and in many cases has proved destructive, ought to be carefully guarded against; especially by those who as ministers of the gospel, and as professed religious teachers, are supposed to have a better acquaintance than others with the facts and principles of religious experience.

## Vital Union.

Catherine Booth.

**W**HAT a delusion there is on the subject of Christian knowledge! If knowledge could save people what a wonderful world we should have to-day. Knowledge is as powerless as ignorance. A man is not a whit nearer God, or more like Christ, because his head is crammed with the Word. In fact, some I have known who have been best acquainted with the Word, have been the greatest slaves of sin. It is not in knowledge—it is *union with Him*, and the little child in intellect and intelligence, who has the real vital union with Jesus, has more power in his little finger than the most cultivated theologian has in his whole body without Christ. The things of God can only be understood by those who have the Spirit of God. The world by wisdom knows not God any more now than it did in days of old. The things of the Spirit are only spiritually comprehended. Hence this beautiful union cannot be explained, but I only know it is spoken of all through the Bible, both in the Old Testament and in the New, as *Knowing God*.

After God has summed up the failures of His people, He gives them a promise, and says, "I will betrothe thee unto me in righteousness for ever, and thou shalt *Know* the Lord," as though that were the end of the whole matter, coming really and truly to know Him. When they come to that living union of soul with Him, it brings the vital sap like the branches of the tree—another of His own illustrations. "Abide in me, and I in you." As the branch cannot bear fruit of itself, except it abide in the vine; no more can you, except ye abide in me." You know what the branch is when it is broken off, it is a branch. It retains the form of a branch, and for a while the beauty and the greenness of a branch, but it is broken off. *There is no power in it!* It can never bear fruit. Why? Because the communication is cut between itself and the vine, and there is no sap in its fibre. It is cut off.

You can be like a branch. You can get so much scriptural knowledge that you can look like a real Christian. You can get many of the feelings of a Christian, and of the sentiments, as well as a great many of the aspirations and desires of a Christian. You can be so like a branch that nobody but Jesus Christ may know you are not in that true Vine. And therefore, you go on trying to perform the functions of a living branch, when all the while you are a dead one. You go on trying to bring forth fruit unto God, when the indispensable condition of fruitfulness is wanting. You have got every other condition. You may be so close to the Vine that nobody can detect your want of union, but the gardener who comes and closely inspects you, and you may not have one fibre truly circulating the real sap. Hence you have no power. Alas! What weary years of strife some professing Christians have, trying to perform the functions of living men when they have never been spiritually made alive,

All that they ever had has been what Paul depicts as the struggle of a poor convicted sinner unable to bring forth any fruit unto God.

Now, friends, you can all have the union. He is no respecter of persons. He says: "If any man will do his will, I will come to him, and make my abode with him and my Father," and when a man has got the Father and the Son, he is a match for Satan and all his forces. Union with Christ! Have you got this vital union? Are you bringing forth fruit unto God? If not, I beseech you give up daubing yourselves with untempered mortar, and trying to make yourselves believe you are right when you are all wrong.

*God's Statistics.*

**W**HAT is the outstanding purpose of your life as a missionary? Is it to heal the sick? To teach school? To keep accounts or to keep a home? To preach the Gospel merely? No one of these things is an end in itself, but each one a means to an end. What then is the purpose of your life and mine as missionaries? Jesus Christ tells us, "Ye did not choose me, but I chose you, and appointed you that ye should go and *bear fruit* and that your fruit should abide: that whatsoever ye should ask of the Father in my name, he may give it you." Jesus Christ said very little to His disciples about work, but He said much about fruit-bearing. Upon that He put tremendous emphasis, even to making true discipleship depend upon it. In fact, He said that only through much fruit-bearing can we glorify the Father. But work and fruit-bearing are by no means synonymous. Some of our work is the energy of the flesh, the working off of a surplus nervous energy or the dissipation of a limited supply of it. But what is fruit-bearing? We shall know very clearly when some day we stand alone before Him with whom we have to do and render our account. Will it be the number of patients treated or pupils taught or meetings led or hours spent in interviews? No, God *keeps but one kind of statistics*. He only writes *names* in the book of life. It is not the output of our work but the fruitage of that output that counts with Him. A short time ago a missionary said to me, "I have never worked so hard as I have this year, and have never seen so few results. It is because I have prayed so little!" Oh! if we could but come to believe to-day that it is the bearing of eternal fruit and not the burning of nervous energy that God wants, we should see that intercession may, no must, have its God-appointed place in our lives."

Ruth Paxon.

*One Kingdom only is divine,  
One empire triumphs still.  
Its King a servant, and its sign  
A gibbet on a hill.*

## Soul and Spirit.

THE little book "Soul and Spirit," by Mrs. Penn-Lewis, is one which is proving valuable to many Christian workers in these days because of the increasing emphasis that is being laid on psychology, psychoanalysis, and kindred methods of grappling with the vagaries of man's make-up; and the consequent influence of psychic as well as demon forces on our modern world. Christians seeking for "power" and the ability to lead and influence their fellowmen need all the light that they can get on human nature, as the Bible explains and deals with it in relation to the redemptive work of Christ. I feel, therefore, that it will be space well filled if quarter by quarter we study some of the Greek words employed in the New Testament in connection with this subject.

I propose to start with the word "pneumatikos"—spiritual. This adjective is used almost exclusively in Paul's Epistles, the sole exception being I Peter 2: 5; and it is used in contrast with "psuchikos" (natural or soulish), as in I Cor. 15: 44 and 46—or "sarkikos" (carnal or fleshly) as in I Cor. 3: 1-3.

It is used to describe the "spiritual" Christian in I Cor. 3: 1-3, where signs of carnality as opposed to spirituality are definitely pointed out—envying, strife, divisions, which run in double harness with religion separated from Christ. In the previous chapter the fact that the things of God are not understood by the natural (psuchikos) man is made very plain (vv. 7-16), but we are told "he that is spiritual discerneth all things." I Cor. 2: 15. Following this, in I Cor. 14: 37, Paul calls on every man claiming to be "spiritual" to endorse the authority of his pronouncements in this letter as "the commandments of the Lord." Lastly, there is that beautiful verse, Galatians 6: 1, where the compassion of the truly spiritual man is enlisted on behalf of the man who is "overtaken in a fault," and his eyes are directed towards his own weakness, and proneness to failure. *The truly spiritual man cannot be a hard man.*

Then it is also used to describe some of the blessings and benefits of the Christian life. We are told that the blessings Christ offers us are spiritual blessings (Eph. 1: 9); that we need, and may have spiritual understanding (Col. 1: 9); that our hearts should overflow with spiritual songs, and melody (Eph. 5: 19. Col. 3: 16). The Apostle expresses a wish to be able to impart to the Christians of Rome "some spiritual gift" (Rom. 1: 11). Types of spiritual provision are used in 1 Cor. 3: 3, 4, where we read of spiritual meat and drink, and of the spiritual Rock, which we are plainly told is Christ. Peter speaks of the Church as a spiritual house—for it needs something other than bricks and mortar to construct a house where "His honour may dwell"—and goes on to speak of spiritual sacrifices acceptable only to God through Jesus

Christ; for it is a fact that we can have nothing to offer except it first be reckoned to have gone down into death with Christ, and to be quickened by the Holy Spirit into new spiritual life.

*This brings us naturally to the "things" of the Spirit, and spiritual gifts:*—1 Cor. 2: 13; 1 Cor. 9: 11; and Rom. 15: 27, all deal with the former, and should be carefully studied in their context. 1 Cor. 12: 1 and 14: 1, open up the apostolic teaching on the subject of spiritual gifts, a subject also needing careful study, and harmonising with this whole aspect of the Christian life.

We are now left with two important references. In the first place, in Rom. 7: 14, Paul speaks of our relationship to the Law. "The law is spiritual," he declares, "but I am carnal, sold under sin." The aim of the law is spiritual obedience to and fellowship with the Living God, not merely the rigid observance of the letter, to which Paul had been accustomed as a Pharisee. The law is spiritual and therefore imposes demands that have never been satisfied except by the Lord Jesus Christ—but now He is able to ensure that "the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit" (Rom. 8: 3).

Finally we come to Eph. 6: 12, and this is the only passage in which this adjective appears coupled with evil. There are many who imagine that there is a kind of upper sphere of Christian life where everything with which one comes in contact is good and holy. This is very far from true because the further a Christian presses on into the realm of an overcoming life—called by the Apostle "the heavenly places"—the fiercer and more subtle are the attacks and temptations he will have to face, and to discern, from the powers of spiritual wickedness. He needs—and praise God he may wear—for this conflict the panoply of God in its entirety.

These rough notes are intended as a preliminary guide to our readers, so that they can go for themselves to the Scriptures, and win from their own study a deep knowledge of spiritual realities to be a strength to them in these difficult days.

Editor.

The man whom Satan fears—the man who is able not only to face the world, but to scatter the hosts of hell—is the man who can say, under the Spirit's teaching, "I know whom I have believed"—I have tasted that the Lord is gracious—"I beheld His glory," and who, in speaking to others, either friends or foes, can bear such testimony as this—"That which we have seen and heard declare unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ." The "secret of the Lord" is with that man; and, possessed of this secret, he can confront the god of this world, and put to flight the armies of the aliens.—Horatius Bonar.

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